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American Baptist Missionary Union.

ARRACAN.—*Letter of Rev. E. L. Abbott.*

Project to enter Burmah Proper.

Sandoway, Feb. 17, 1849. I have recently returned from a long tour among the churches on this coast. When I left Sandoway I hoped to be able to enter Burmah. I had previously been invited to come by the governor of Myoung Myon district, and he has promised to allow me to build a house and reside in his city. His district lies off to the south and east of Bassein towards Rangoon, and he is entirely independent of the governor of Bassein. The Karen Christians in his district, headed by the "young chief," had made such representations to their governor as to persuade him to grant me this permission. I consequently left Sandoway under the expectation of visiting his district. After twelve days at sea in a native boat I entered the mouth of Bassein river, and was stopped at a watch station near the mouth of the river,—under the jurisdiction of the *governor of Bassein*,—and forbidden to enter the country till *his* permission could be obtained. I had hoped to be able in some way to pass by that station and enter the country under the rule of the governor of Myoung Myon, knowing that the governor of Bassein would oppose me. But I could not succeed and was detained at the station five days, while the officers sent a despatch to Bassein. As I expected, the answer came that I could not be allowed to enter the country. Also, that if I would remain at the station three months, the governor would send to Ava and learn the will of the *king* on the subject. There was no object in remaining there. But the case has been sent up to the king, I believe not only by the governor of

Bassein, but by the governor of Myoung Myon also, who is quite sure that he will secure the royal permission for me to enter the country. I have not heard the result, and do not expect to do so for several weeks to come. If the Great Head of the church requires me, then He will move the heart of the king and set before me an open door. That the king has given an order to all those governors to cease persecuting the Karen Christians, I have no doubt.

The present compared with the past.

Since 1844, the year after the persecution and the year of the great emigration to this province, the Christians there have had rest, and are encouraged by the officers of government to build chapels and worship God in their own way. The Christian community are becoming so numerous that they exert a powerful influence upon the government and the Burman people,—not only an influence in favor of Christianity by their good example and by the character of the institutions of the gospel, and by the power of truth, but an influence which deters from persecution, arising from the facilities which the Christians have for emigrating to this province where they can enjoy religious liberty. Burmans are being converted and baptized by the native pastors, and uniting themselves with Karen churches, and many are coming under Christian influence. The thought has arisen in my mind whether the Lord will not convert Burmah to Christianity by means of the Karen churches. Oh how I have longed to enter that country. But Heaven has denied me the privilege. How different the scenes I should witness *now* from what I witnessed in my first tour

through that region in 1839. Then all was wild and degraded,—the whole land enveloped in deep darkness,—the voice of salvation echoed strangely through their jungles, and awakened only the contemptuous sneer or the ribald laugh,—the ignorant multitudes delighted in the feasts of devils more than in the songs of Zion; and loved the pollutions of sin better than the moral purity which the gospel requires.

But what hath God wrought! Now there are in that region *twenty-eight* churches containing *three thousand five hundred members*. *Nine* large, beautiful chapels are completed, and near *twenty* of an inferior order. The Sabbath is hallowed, and as the sacred day returns, a Christian population of *eight thousand* assemble in those temples of the Lord,—clothed and in their right minds,—to sit at the feet of Jesus and hear from their own pastors the message of salvation. The institutions of Christianity are established there, and are sending out over the land an influence enlightening and saving, and idolatrous Birmanians are rejoicing in the light and inquiring after the living and true God. But God did not permit me to revisit those scenes and walk among those churches; and I turned away from the land with a heaviness of heart seldom felt, which a stranger could not appreciate.

I have since visited the eight churches in this province, scattered along the coast from the mouth of Bassein river to Sandoway. I found many things in the churches to condemn, but more to approve. My interviews with the pastors are always of a deeply interesting character, and they are willing to listen to my advice and submit to the control of truth. But few cases of discipline,—less, I should think, than among the same number of churches in America. Additions are being made by baptism from year to year, day schools are established in nearly every village, and the people are increasing in knowledge and walking in the fear of the Lord.

The native preachers.

On the 10th of January we held our Association of Native Preachers at Ong-kyoung. Some thirty-five native preachers were assembled from all parts of the country west of Rangoon. There has ever been to me more of intense interest connected with my intercourse with those native preachers, than with any other relations of my missionary life. I baptized them all;

—they have sat under my teachings month after month, while I have watched them growing up from the infancy of knowledge and becoming men in Christ. I have followed them as they have gone forth into their wild jungles preaching the gospel,—have seen churches grow up under their instructions and thousands become obedient to the faith. Upon two of their number have I ventured to lay my hands and to recognize as bishops of the church of Christ. I have bowed with them on the sea-shore, and commended them to the grace of God, ready to depart for a distant land, wasted by disease, while each of us trembled under the unuttered foreboding that in this world we should meet no more! I have seen them again, standing firm like good soldiers of Jesus Christ,—converts multiplying around them as the drops of the morning,—as pastors of churches, magnifying their office and glorifying God.

The affection we entertained towards each other years ago has not abated by time. It will, I trust, be perfected above and perpetuated through all eternity. Blessed be the name of God forever!

Statistical view.

I shall not be able to give the details of our last meeting; indeed it would be impossible.

The following table of statistics will show the state of the churches, &c., at the close of 1848. Churches thirty-six,—members four thousand three hundred and forty-one *reported*, (including Bassein and Arracau,)—baptized *during the year* three hundred and seventy-three,—native preachers *forty-four*,—scholars in day schools four hundred and twenty-one,—died seventy-two,—excommunicated twenty-four. Twelve chapels are completed, and do honor to the enterprise and spirit of the people. They are beautifully finished, and accommodate several hundred worshippers. There are reported also five thousand one hundred and twenty-four *unbaptized* Christians, who maintain as religious a life in all respects as the members of the church, only not baptized. Adding *these* and the great number of nominal Christians to the number of church members, and we have a population of not less than *twelve thousand* who would bear comparison, as it respects moral character, with any Christian population in the world, and all enjoying the means of

grace. The Executive Committee and the friends of missions will be surprised and rejoiced to hear, that but *six hundred rupees* were expended on these pastors and native preachers and schools during the year 1848!

At our recent meeting with our native preachers they unanimously and cheerfully gave up the relations they have hitherto sustained to the mission, and are in future to rely entirely on their churches for support. Native pastors are to be sustained by native churches, is the great principle by which they are to be governed. Churches are multiplying, and many are too poor to sustain their teachers,—in which case we shall aid those churches. Schools must also be multiplied,—so that the coming year will demand as much as the past. In this case those native preachers exhibited a spirit of self-denial, of true devotion to the cause of Christ, which I have never hitherto witnessed. Those men made a noble sacrifice for the kingdom of heaven's sake, and verily they will have their reward. I believe their case is unparalleled in the history of modern missions.

I give a few more general statistics, which may not be uninteresting. The number baptized *in all*, west of Rangoon, connected with the "Arracan Mission," is rather more than *five thousand five hundred*,—between seven and eight hundred have died,—something less than a hundred and fifty excommunicated; so that although there are but four thousand three hundred and forty-one *reported* at the close of 1848, there are other districts which are not reported, of two or three hundred. The number of church members in good standing at the close of 1848, may be safely stated at four thousand five hundred.

Letters of Rev. L. Ingalls.

Encouraging prospects—The Kemmees.

Akyab, Jan. 23, 1849. We are now having the most cheering prospects opening up before us. I have never seen so many indications of good to Burmah since I entered the mission as now. This field whitens fast, and the demand for the laborer is most urgent. I mentioned in my last that the Kemmees were free, and one of their number appointed a head man. He has just returned from the jungles with good news. The Kemmees only wait the

preacher. The Burman head man associated with him is equally urgent to have me occupy his district, and promises to build a *zayat* at once and throw his whole influence on the side of Christianity. Head men from several other districts are equally urgent; and if I had the men, I could employ any number and to the best advantage. The mission house is visited constantly, and I have nothing to do but preach, when other pressing duties do not interrupt. I wish you could step in for a day and be a silent observer and listener, and I am confident you would not regret the sending of help. Our *zayat* is too small and too open for evening meetings, and the dining room is too small to receive the numbers that come. Many, no doubt, come with worldly motives. Be it so; they hear the truth in the plainest manner, and soon confess its power.

Caution in receiving members.

My general course of labor is this,—daily we occupy the *zayat* and preach and reason with all who come. Individuals become impressed that the Christian religion is true, and at first take sides with us and publicly confess that they question the validity of idolatry. This stage of inquiry I seldom note, from the fact that many go no farther, as such announcement calls down upon them such abuse that they go no further in their investigations. Those who are more powerfully moved upon, withstand the opposition and attend all our meetings. I call upon them to express their views in public, and to come forward for prayer; we frequently have prayer meetings every night in the week among the native Christians from house to house, which inquirers attend and begin to pray. When they come to the point of asking baptism, we require them to ask three several times, and the nature of baptism and the church relation is fully explained. I have baptized none who have not given good evidence of a change. With all our care, some unworthy members get into the church, for "the kingdom is like a net cast into the sea which gathered of every kind."

Appeal for aid.

March 27. I am distressed for this people and must unbosom myself to you. My doom seems a hard one. I am placed in circumstances to see and feel the woes and wants of the Arracan nation, a people made depend-

ent upon the Baptists of America. Yes, dear brother, in the division of the world this people have been assigned to you; and I rejoice that they have been consigned to a church fully able to meet every demand requisite to elevate them from their deep degradation. I have stated that my doom is a hard one. I recall it. I am glad I am here, I rejoice for all I have seen, heard and felt in this sunless, moonless, starless land. I consider myself the servant of this people, their ambassador to negotiate, plead and press their claims until they are rescued from false gods, purified from sin, and made the heirs of eternal life. Brethren, you need to see your field to appreciate its wants. These cities, villages and tribes, look to you. One steady gaze is cast upon you, and I hear the utterance of complaint, "You have been tardy in your succors, ye have waited too long, ye worshippers of the living God. Did ye not know that we had offended high Heaven, and impending judgments were to fall upon our land? The scourge is now passing over us. Our fathers and mothers, our wives and children are swept away by the pestilence; they have gone to the retributions of eternity without hope and without God. We who survive are filled with fear and trembling. The wrath of the invisible Jehovah is awakened against us. We find our idols vain, and by hundreds we visit the only preacher you have among us. Some of us have embraced the new religion and tasted its living joys; in the persons of our head men we have renounced idolatry and have commenced building the first temple for Jehovah's worship. O ye disciples of Jesus! hasten to our relief. Commiserate us,—pity us. Age after age we have departed farther and farther from God until we are all involved in gloomy, cheerless darkness. Come with the lamp of life, lead us to the Savior! Why have you been so tardy in sending us help? Your missionaries tell us of heaven and its glories. Why did ye not tell this news to our fathers? They heard it not. Your missionaries tell us of an eternal hell, and that all who do not believe on the Lord Jesus Christ must there perish. O, ye Christians, are these things so? Are all our ancestors lost, beyond the reach of mercy? If these things be true, send us help. We offer you grateful thanks for the two teachers you have sent, but we want more. We want missionaries to

visit all our towns, and villages, and habitations. Hasten the work; for while you tarry we are melting away; ere this reaches you, thousands of us will have fallen. The destroying angel is passing through our land. Though we may die on, we have received the word of life which the Master made us dependent upon you to receive. We now ask it for our children. We forgive your cold neglect toward us, our doom is sealed, the eternity before us is ruined. Our request is for our children; we confide their destinies to you, so far as human means are concerned. Adieu, ye Christians of America."

I cannot go on with the subject. It is too excruciating. Souls are now passing from our midst swiftly, and most of them unprepared;—(two joyful spirits have joined the everlasting song from our midst within a day or two; one was our school teacher, Mouny Yneo-thou, a most amiable Christian.) To part with the native disciples affords a pleasure, said my school teacher a short time before he died, placing his hands reverently upon his forehead. "I am going to heaven, to the feet of Jesus." But the unprepared! A panic now exists and few come to the zayat. I am busy with the new chapel, and hope to get it enclosed before the rains.

MAULMAIN; Karens.—Letter of Rev. J. G. Binney.

Visitation of the churches.

Maulmain, Feb. 26, 1849. Having about the 1st of January closed my theological school for the dry season, I immediately prepared to visit the churches in the jungle. It gives me pleasure to state that they are generally in a much better condition than I had feared to find them.

Newville.

The church at Newville has been passing through a furnace the past two years. The greater part of the members are tried, steadfast Christians. They would be a blessing to any church. A few are, I fear, deceived ones. If they are really Christians, they are so much like the world that they cannot easily be distinguished therefrom. There is also a class between these two, who appear to be really Christ's people; but they have failed amid their many temptations.

Some of them are engaged in trading,—some in the timber business. They have been severely tempted, have fallen, and have exerted a bad influence upon some in the village. The difficulties in the church have had more special reference to this last class. Under these circumstances, it became necessary for me to spend a large share of the time at my command with them. Seven were excluded; the others appeared so fully and deeply penitent, that the church allowed them to remain, on their making a public confession. Ko-pantlah, the pastor of this church, is the oldest, and among the best, of our assistants. He is prudent, and means to be faithful; but he needs a little of Prah-hai's promptness and energy in the discipline of the church.

This church has had the past year a school of thirteen children, taught by the pastor's wife. A class also of sixteen promising lads, belonging to Mr. Harris's school, were sent to this village to pursue their studies awhile with Shway Mai. It was thought best for them thus to study, as the expense would be less than in town. The church at Newville generously paid their board while there. The school now in operation there has thirty children, and is taught by a private member of the church and his wife. Twelve have been baptized during the past year, and the church has been liberal in its contributions to the cause.

Krai.

My visit with the church at Krai was more painful than any visit I have yet made among Karens. There has been much division, and some instances of open transgression, which required prompt discipline. This has arisen, in part, from the fact that only four or five families, belonging to the church, reside in the village; by far the larger part of the church reside at Kayen, and are doing well; but they are too distant to afford much aid. But it has partly arisen from the absence of Ko-lerpah, their old and valuable pastor. The consequences of his absence were foreseen, but they could not be avoided. He is one of the few men who preach equally well in either the Pwo or Sgau dialect, and no other suitable man could be found to teach Mr. and Mrs. Moore in the language. Again, Mr. Moore has but two Pwo assistants upon whom he can depend, while there are many Sgau assistants well prepared to teach the four or five

families at Krai. Under these circumstances, I could not hesitate to let Mr. Moore have the services of Ko-lerpah, and I rely upon the blessing of God and the good sense of the church at Krai to approve an act so plainly necessary. I think they do so, generally; but the immediate consequences were bad. Their difficulties are, I think, now settled, and the only thing to be feared is, that one or two families may follow Ko-lerpah to Dong Yan, which will yet more weaken the little band at Krai. Nine have been baptized into this church during the year, and a small school has been attempted.

Chetthingsville.

To Chetthingsville I have this year made my most pleasant visit. They have been blessed during the year with a very strict discipline,—from what I had heard, I feared it had been a little too strict,—one or two persons could not abide it, and left for other villages. From other members of the church I learned, without inquiry, every thing that had occurred. The discipline had indeed been strict; but it had been tempered with kindness and forbearance truly praiseworthy. In every case I could honestly sustain the pastor. The fruit of this discipline was apparent in the whole church. I have never seen a church so improved within the short space of twelve months. They have had a school of twelve children, taught by the wife of Prah-hai for five months.

I had hoped to visit a branch of this church at K'mah-mo, about two days' travel above Chetthingsville. But the chief told me that the fever was raging there to such an extent that I ought not to risk a visit. I, therefore, sent for the members to meet me at Chetthingsville, most of whom did so at the covenant meeting and communion service. Members also came from a branch at Mawko. These branches are about as reported last year. To the latter, six have been added by baptism during the year.

Newton.

The church at Newton is doing well. I think I see a gradual improvement. Most of the members are young, and it requires constant pastoral care; but no more so than the majority of our best churches at home. Twenty have been added by baptism during the year. The branch churches at Tswai-yah and at Tah-krai-kee remain

as they were last reported. The members are steadfast, and generally exemplary in their conduct. No additions have been made by baptism.

The branch church at K'Taig'la is on the Burman side of the river. No assistant has been stationed at that place the past year. The one formerly there was too indolent, or something else, to be of any service to the church and he was accordingly dismissed. Circumstances did not then seem to warrant the appointment of another there. Within a few months, however, they have received a new head man, or chief, who invites Karens around him, and promises full liberty to worship God as they choose, provided they will pay their taxes. He has even asked that an assistant may be sent to encourage the Karens to remain there. Should this improvement prove to be real, it will be desirable to place a good assistant at that post. The church remains as before, except one addition by baptism.

The more I see of these churches and assistants, the more deeply I am convinced that they need, for a few years, the utmost vigilance of your strongest men. With that care, I see not why your most sanguine expectations may not soon be realized. Better material was never put into the workman's hand; but if neglected, or but half superintended, they "have hard hearts and crooked ears," and the result will be too manifest before many years shall have passed. They have already reached, in some respects, a crisis, and it has caused me much anxiety during the past year. These churches are, some of them, now able to support themselves, and ought to do so. Mr. Abbott has, I learn, commenced this work in Arracan. It ought to be done here; but, with my other work, I cannot commence what I know may demand much of my attention at perhaps a most unexpected moment. I have, therefore, endeavored to meet the case indirectly, and leave the work itself until more time, under more favorable circumstances, shall secure success. I have conversed freely with some of the assistants. They all think that something should be done. In conversation with the assistant in my school upon the subject, he thought the churches this year had better do what they could to aid our schools, and proposed himself to make the attempt while in the jungle. When I saw how

he did it, I was most glad that it had been intrusted to him. They will give the schools this year, from Newville upwards of 200 baskets of paddy,—from Kayen 110 baskets,—from Chetthingsville 100 baskets, and Ko Chetthing also gives 100 baskets. This is in addition to their contributions for other objects, and is sufficient to show that these churches can, with little or no aid, support their own pastors. What they have given, was done most cheerfully; indeed, my assistant would not otherwise have accepted it, and it was wholly through his influence.

The Normal School is making fine progress. The children are now having a few weeks' vacation, preparatory to the *long term*, which continues through the rains.

It is with great pleasure I can speak of the unexampled health of our schools for the year past.

Letters of Rev. W. Moore.

Visit to the churches.

Dong Yan, Jan. 1, 1849. We are sent to reap that whereon we hestowed no labor; other men have labored, and we are entered into their labors. A little more than twelve years ago, when a new teacher made her first visit to this place, she was looked upon with a jealous eye, she found no willing listeners,—few houses would give her entrance, the people besought her that she would depart out of their coasts; and her spirit was stirred within her when she saw the city wholly given over to idolatry. How changed the scene! Five weeks ago we landed at the edge of "the plain" (a distance of five miles from the village). As soon as the villagers heard of our arrival, nineteen in number came across to bid us welcome and carry our baggage that long distance. At dusk we reached the chapel, where the few Christian families being near by had assembled to meet us. All things had been put in readiness for our coming; the grass had been pulled and the yard swept on all sides, our room washed and lighted up, bathing room furnished and tubs filled. We were comfortable and felt at home. In the course of a few days most of the Christians had visited us, and some of them many times. They expressed their gratitude to God and extolled his grace for sending another to fill the place of their late lamented teacher. All the houses,

without exception, are open for our admittance. Most ears are willing to listen. Few revilers are left. The Christians have again and again urged the teachers to remain permanently. Only a few relics of Boodhism are to be seen, in the shape of the decayed images of birds and beasts. The priests have forsaken the place and taken up their residence among warmer friends, reserving the right, however, of making occasional visits to replenish their unholy coffers.

Our knowledge of the language is yet so scanty, that we are little more than spectators to what is passing around us. Our teacher, however, is an old assistant.* He accompanied Miss Macomber during the period of her labors, from house to house and from village to village. It was truly interesting to see how warmly he was welcomed by all. Many of the worldly people asked if he had been preaching "all this long time," and if he was not yet "weary?" He would give appropriate answers, and turn their questions into pungent exhortations, always, as he told them, leaving them with no "cloak for their sins." The countenances of many of the Christians lighted up with joy when they were again visited by him, who, in former years, had aided in teaching them their first lessons in the gospel. Each listened with earnestness, while the other related the dealings of God with his soul, giving mutual encouragement, and usually closing the interview by bowing together before the throne of grace.

During our stay we have visited about eighty families. None with whom we conversed thought Boodhism better than Christianity; some said both systems are alike good, others gave preference to the latter, but continue in unbelief. They *talk* favorably, but want the Spirit's influences to make them *act*. The sin of drunkenness prevails to an alarming extent in the whole community, and is a great obstacle to their conversion, or even thinking. All the men drink more or less, and many to excess. Boodhism has lost its hold on the people, so they no longer fear the anathemas of the priests; and Christianity has not gained sufficient influence to serve as a restraint to any of their depraved passions.

The church is in quite as good a

state as we could expect, when we remember the influences by which they are surrounded, and the fact that they have had no pastor for about two years. Forty-seven of the members were present at the annual conference meeting. Some of the confessions were sad; a few had been drinking, some breaking the Sabbath, and others telling falsehood. In most cases, however, there appeared to be a true sorrow for sin and contrition of soul before God. While some things were painful, others were pleasing. Some of the members furnish bright examples of piety, and manifest to all by whom they are surrounded that they have been with Jesus,—that they live near to God. The line of distinction between church members and the world is more plainly marked than at home. Although this was our first visit among the people, we seldom had to ask an individual whether he was a disciple; there is something in their countenance and deportment that distinguishes them. According to their custom, the Christians met for worship every evening. The number was usually small, as many live at too great a distance to attend. The sunrise prayer meeting on the Sabbath was usually well attended. The two regular services on the Sabbath collected a congregation of from fifty to seventy persons. Occasionally, when it was thought best, inquirers were invited to remain for conversation. Several came forward from time to time; three of whom giving satisfactory evidence of a change of heart, were received by the church for baptism. Three others wished to be received, one a man formerly addicted to the bottle, and two children; but it was deemed prudent to take them on trial for a time. Two others, a middle aged and intelligent man and woman we think are inquiring what they must do to be saved. We fully believe that God is ready to answer the prayers of his people here, and that if a faithful pastor could be procured, who would hold up the realities of eternity before the eyes of the people, many would take shelter under the cross.

Last Sabbath was a good day. With the church we enjoyed a season of "refreshing from the presence of the Lord." In the morning the prayers were more fervent and spiritual than I had before witnessed. The preaching was better attended, the sermon more impressive, and all hearts more

* Moung Te-law, the father of the Pwo man accompanying Mr. Vinton in America.

tender. At the close, it was my privilege to baptize four disciples who had professed to love the Lord. With lively emotions I had often perused missionary accounts of baptisms in the jungle, while imagination pictured the follower of Christ standing on the banks of the river in the wilderness, like his forerunner at Jordan, ready to baptize the Jerusalem and Judea of the Karens and all the region round about. Now I am permitted to enter into their labors; and though the whole city does not come, as at some places, four have come,—a part,—and this is an occasion of gratitude to God. Three o'clock was the hour appointed for communion. More than sixty communicants and a few others were present. It was a solemn hour, and especially so to me, as I, for the first time, ventured to distribute the elements commemorative of the broken body and shed blood that purchased redemption for sinners. As I looked upon men and women before me with intelligent countenances and immortal souls, who so lately feasted to fiends and bowed before debasing idols, and saw them now sitting in a heavenly place in Christ Jesus, in a way of his own appointment commemorating *his* sufferings for *their* sins, and looking forward with an intelligent hope to a time when they will drink of the fruit of the vine anew with Christ in his Father's kingdom, I had a clearer view of the object of his death, the efficacy and exceeding excellency of his gospel, than ever before. And the one sincere desire above all others was, that this grace be given that I should preach these unsearchable riches among the Gentiles, that many of these heathen multitudes, even as many as the Lord God shall call, to the praise of the glory of his grace, be accepted in the beloved.

March 8. On the 2d of January (the day after the date of my last), we took leave of Doug Yan, and immediately on our return to Maulmain made preparations for a tour up the Attaran, to attend the Association and take a kind of introductory survey of the Pwo villages on that river. The Sgau assistants had often spoken of the large Pwo population in that quarter; but no missionary had ever yet been able to visit them. As we were poorly qualified to labor efficiently any where this season, it was deemed advisable for us to spend considerable time in travelling. Accordingly, on

Thursday, the 4th, I set out, and after a journey of three tides, (seventy-five or eighty miles from M.,)

“Along these lonely regions, where, retired
From little scenes of art, great Nature dwells
In awful solitude,”

reached Kemmee; where br. Harris welcomed me to one of his country seats, in which I found a pleasant home for a week or two.

A Sabbath at Kemmee.

The Sabbath here appeared more like a Sabbath at home than any we had passed since leaving Boston. Out of the immediate circle of our Christian associates, we had seen little or nothing to indicate the return of the Lord's day; but here a stranger would know when it came, and that it was a day of rest. But even here it has its interruptions. The exercises of the day commenced by a large congregation gathering in the chapel for a morning prayer meeting. They seemed to breathe the true spirit of prayer and praise; but just at its close the devotional feeling was interrupted by the appearance of one of the largest sized royal tigers at the chapel door! He was shot during the night, and the rejoicing victors came in ecstasies, bringing their prey for examination. In the afternoon, a Portuguese Catholic priest, with his train of followers, came to the village, and walked round and round, calling out the assistants in groups, and endeavoring to poison their minds by slanderous language in regard to the missionaries and their doctrines. In the evening, a Boodhist priest showed his shaved head just above the bushes. His jealous robes waved beautifully, as he went from house to house begging offerings, and promising Nighan as a reward. His influence, however, is no longer felt or feared at this place.

Village visitation—Wang-mah.

Both before and after the business of the Association, I accompanied br. Harris, with several assistants, to some of the Pwo villages. The inhabitants were strangers to Europeans. Our white faces and our clothing were great curiosities to them; but, for the most part, they appeared entirely listless to any thing we could say about their situation as sinners; or the love of a dying Savior.

On the 12th we went to Wang-mah, about fifteen miles above Kemmee. At this place we were received kindly.

One of the assistants, a Sgau, but who preaches in Pwo equally well, being acquainted, took us to the house of one of the leading men, who was very respectful and treated us kindly. He ordered rice cooked for the whole company, and listened with attention to all that was said on the subject of religion. Several of the neighboring families came in, some of whom could talk Sgau; and br. H. had an interesting interview with them. After dinner br. H. returned, and the old man gave me the privilege to remain at his house as long as I wished. We divided off in three companies, of two and two, to visit every family; for, these people have not enough regard for the truth, to assemble in one place to hear. The next day at 12 the whole village was canvassed; and all had heard something about God and another world. A few, probably five or six persons, manifested a desire to become better acquainted with the "new religion." The others, so far as they said any thing, expressed their satisfaction and confidence in the religion of their fathers. They are scourged with the instruction and support of two Boodhist priests.

The village contains twenty-five or thirty houses, built scattering, and probably 200 or 300 inhabitants. They are mostly engaged in gardening. They raise fruit-trees, jacks, mangoes, oranges, plantains, &c., and cultivate dry land paddy. It is contrary to their customs to keep fowls or hogs, or to make or drink arrack. They are a large, muscular, healthy, intelligent-looking people. The old man, whose hospitality we enjoyed, said they were all honest and spoke the truth. From Kemmee up to the head of the river, the natives say the inhabitants are exclusively Pwo, and many on the mountains also, all observing the same customs. Two of the native preachers came from Amherst to Kemmee by land. On the way they visited four Pwo villages, three for the first time, and report many more; none of them using arrack.

On Monday morning, Jan. 16, took leave of br. and sr. Harris. Came down the river one tide to Wang-raw river, a branch of the Attaran. The main population up this river are also said to be Pwo Karens. Peguans live on the river bank, the Karens back. We reached the Karen villages in the distance of one tide's rising;—one, Ma-te-ook-ta, a highly civilized Karen

village, and apparently wealthy. Abundance of fruit-trees, wide paddy fields and well filled granaries bespoke their habits of industry. The houses are large and well built, and the whole place wears an air of neatness and thrift that we had not seen before up this river. I should think it equal to, if not in advance of Dong Yan; still the external appearance is a small recommendation. The first house we entered received us kindly, and immediately set about preparing dinner for the company.

Interview with Burmese pedlars.

While there three Burmese pedlars with well laden packs came in; a class more numerous in these jungles than Dutch pedlars in Ohio. But seeing who we were, they threw aside their luggage and set up the standard of Gaudama and defended it with the zeal of Jesuits. Not being quite a match for one of the assistants, they left. While we were dining and endeavoring to impart some instruction to our benefactors, the pedlars had gone to put mischief into the heads of all the other villagers. Not another house would permit us to enter. The fellows followed us around, laughing in triumph at what they considered our signal defeat. It was growing dark and we began to feel anxious about a place to sleep. After attempting more than a dozen houses in vain, we went to the priests' establishment, (there are five at the place,—the head man, a Karen,) but they refused also. Moug Te-law gave them a pointed and affectionate exhortation, I shook the dust from my feet, and we left for our boat, a distance of about two and a half miles. The occurrence suggests various reflections. One of the assistants was discouraged; another, indignant at the pedlars; the other two, Te-law and Ka-mah, said they pitied the poor people from the bottom of their hearts, and prayed that God would have mercy on them and pity them too. But they were not discouraged. The grace of God could make them willing and rejoice to hear preaching. Ka-mah said he had once served the teacher the same way. Te-law remembered when "Mama Cumber" expected such treatment. He remembered that two chapels had been burnt in Dong Yan, and he knew things were very different now. All joined in with the two old men, and when we reached the river, the whole

company bowed upon the velvet bank; and the two whose faith was strongest led in thanking God that salvation had been sent to the heathen, that many had been made to rejoice in its reception, and in earnest supplication that he would still continue with his servants, give them grace sufficient to this day and bless his word.

The next day visited two other villages, both of which listened with attention and asked many questions. Here is an extensive field of equal promise with any other, with a population free from drunkenness, easily accessible, and all that is wanted, under the blessing of God, to produce an abundant harvest, is a missionary to cultivate it.

Jungle tour.

March 24. Having returned to Maulmain on the 18th, on the 22d I set out on a trip up the Gyne, following in the track of the "last jungle tour" of br. Bullard.

After spending more than a week at Kee Yen, I think truly it is an "oasis in the desert." The church is small; but it lets its light shine, and so shine that others see it. Not half of the Pwo part of the village are Christians; yet all have rejected the priests and their ancient superstitions, and adopted Christian customs. They observe the Sabbath, attend worship, send their children to school, and seem well inclined. Most of the children in the village can read and understand both dialects.

Two were baptized,—one of them a woman who would scarcely permit Mrs. Mason to enter her house three years ago, and *would not* listen to a word of instruction; now she gives satisfactory evidence that the "Lord has given her a new heart." As there were no cases of discipline, all were admitted to a seat at the Lord's table. This year, one received by letter, two by baptism; whole number, eighteen.

The church at Krung Pung is in a good state. That little band of disciples has had much to try their faith; but it shines all the brighter for it.

They live among devoted Boodhists, who have hitherto reviled; but Komah, the pastor, says his enemies are gradually coming over to his side. His wife would once leave the house when a teacher entered; now she attends worship regularly and is in the habit of daily prayer. He thinks she is a Christian, but she says she is not

worthy to be baptized. Two were received into the fold by baptism; whole number, fourteen.

We visited two other villages, which were fully described in the Magazine for June. We received similar treatment.

I returned home more fully realizing that there is a great work to be done among these people; and with an increased faith that God is willing to bless the means which he has ordained for its accomplishment.

But "the laborers are few." One of the two assistants is an old man, whose energies are worn out. Neither of them have had opportunities for learning much about the scriptures. Br. Binney has given up Te-law for Dong Yan. He is intelligent and faithful. As I have been reading with him day after day, I have often wished I had his familiarity with the scriptures. But he is an old man and decrepid by rheumatism.

TAVOY.—Letter of Rev. D. L. Brayton.

Visit to Uláh—Encouraging application.

Tavoy, March 5, 1849. In October last, after an absence of nearly two years, I had the pleasure of visiting the Pwo church at Uláh. During my absence, they had experienced some signal favors and passed through some sore trials. They have restored two, who had grievously departed; and had been under the painful necessity of cutting off five of their number. It is trying indeed to amputate a limb; but when such necessity actually exists, it is matter of joy that there is life enough in the body to perceive the wound, and sufficient moral courage to apply the dissecting knife. I remained two Sabbaths, baptized eight and administered the communion. There were some twenty-five or thirty, who may be termed "inquirers." From a neighborhood some distance above Uláh, some leading men were present both Sabbaths, and were very anxious to have a school teacher sent to them next rains. And, "Send us one (they said) who can *preach*, for we wish to learn Jesus Christ's way. We have been Boodhists a long time, but have got tired of that way; and if Jesus Christ be the true way, we wish to know and enter that way." General appearances on that river are far more favorable than I have ever before seen them.

On my return from Uláh, went down among the Salongs; but on account of its being spring tides, they were most of them far away on their fishing excursions, so that I saw only three boats. I think, however, there is great encouragement in behalf of that people.

The 10th of November, I commenced my tour to the northern part of Siam. On my way, passed among the southern Sgau churches; but as br. Cross has been there as their pastor, and will, of course, report to you, I will say nothing in regard to them.

Among the Pwos at Palaw, Ong-pong, about half a day's walk from Palaw, and Ma Maza, I had an interesting time. All through that region they have been strong Boodhists ever since I have known them; and sometimes my faith has wavered in regard to their embracing the truth. But the ice is broken and the work commenced.

Indecision conquered.

At Palaw I spent four days at Too-prooe's house. This man has long been one of their leading prophets, and by far the most intelligent, influential Pwo Karen there is on that river. When I first visited him, ten years since, he showed me a Burman tract, given him by br. Boardman, and gave me a history of its contents. When the Burman quarto bible came out, I sent him a copy, which he now has, and values very highly. In my annual visits, he would listen with the most fixed attention, but continued very undecided. Br. Mason and his assistants have labored with him most faithfully, besides what he has heard in his own language. Still, year after year he seemed to make no progress. Some four years since, I told him, as my other duties were so pressing, that unless he manifested some more decision on the subject of religion, I could not visit him again, but must go to those who had not heard as he had. The next year I went on to the river, and as I did not go to him, he came to me. Still there was the same indecision. Last rains he sent me word that he had made up his mind to follow Christ, and wished me to come and baptize him. When I first entered his house, he said, "Now, teacher, I am *decided* upon one thing. I know not what others may do; but if no one else, not even my wife, or one of my children should go with me, as for myself, I am determined to follow

Jesus Christ, and want you to baptize me." After a close and protracted examination of himself and wife, I felt satisfied that they were proper subjects of baptism, and accordingly had the pleasure of introducing them into the kingdom of Christ in his own appointed way.

Five years ago he called at my house in Mergui, and was anxious to learn the alphabet of his own language. He spent some few hours at it, took an elementary book and went home, but continued his efforts until he could read, and then taught his family. The past year, he has taught several young men and *women* even, not only in his own vicinity, but also at Ong-pong and Ma Maza, in all about thirty, all belonging to heathen families. On account of this fact, and considering his influence, intelligence and piety, I at once appointed him school teacher and assistant preacher. I trust he will prove a valuable fellow-laborer in the great vineyard. Many of his neighbors seemed to be not far from the kingdom. A young man from Ong-pong, who was with me in the rains for about two months, and has been with me since as a cooly, is the most interesting Karen I have ever had about me. He was baptized in October; and thus far, bids fair to be one of the very first in laboring for his deluded countrymen. Considering his very limited opportunities, I have been perfectly astonished to hear him preach. He seems to have a wonderful faculty of getting at the people; of entering at once upon the root of the matter. His preaching, though pointed, is not in a dogmatical way; but in a gentle, winning manner, which is peculiarly calculated to reach the heart.

At Ma Maza none have yet come to a decision, though several seemed to be almost persuaded to be Christians. At Palouk, all is darkness; thick, gross darkness covers the people. They seemed to be so madly bent on following the Burmans, and rejecting Christ, that I have removed the assistant from there to Ma Maza.

From Palouk, crossed over the mountains to the southern head branch of the Tenasserim, and thus down to Mata. Saw many Karens in that valley, but nothing of special interest.

Visit to Karens in Siam.

From Mata, went up the northern branch of the Tenasserim for one day, and there took elephants to cross

over the mountains, an uninhabited jungle, for five days travel to the Lông-wō* (Meinan) river in Siam. We touched the river at Paunchate, about twenty days above Bangkok, and a month's travel from Mergui. Paunchate is a Taling hamlet. These hamlets are interspersed at certain distances on the river for the purpose of protecting the frontier. My intention was to proceed to Prat-thoo-wan, which is a Pwo Karen city, about eight or ten days' travel above Paunchate, and the central point among the Siamese Karens. But immediately on my arrival at Paunchate, the small-pox appeared among my men. My cook and two coolies having a severe time, one after another, detained me five weeks in that one place. My assistant being an old experienced hand, and an excellent preacher, I sent him off among the Karen villages. He travelled among them about a month, and found some very anxious to have him stay and read and preach to them for several days. In the vicinity of Paunchate there are more Sgaus than Pwos; but farther up the river, where the assistant went, they were all Pwos. I am fully convinced that there is a large Pwo field, and, as yet, entirely uncultivated. But from what point it can be most easily reached, I am by no means satisfied. I feel exceedingly anxious to enter it from some point, and shall be anxiously looking out for the most favorable one. With my present knowledge, as mentioned above, I am somewhat inclined to think it may be Maulmain, Amherst, or Yeh.

After my sick men had passed all apparent danger, and only needed time to regain their strength, I left them at Paunchate and recrossed the mountains with the assistant and two coolies. I was in hopes I should be able to get elephants to send for them, but no one would go for fear of small-pox.

Returned here the 13th of February, and have since taken a tour among the Pwos south, as far as Toung-byouk river. Found the Karens very much Burmanized, and Boodhists. At Toung-byouk the old people were quite rigid; but many of the young men manifested more interest, and expressed an anxious desire to learn to read. One young man, who reads Burman, was so anxious to be able to read his own

language, that though he had just returned from a hard day's work, he procured a torch and sat down to learn his alphabet. That evening he mastered about one third of it; and before sunrise, the next morning, was in to take another lesson before going to his work. In the evening was in again; and thinking he should be able to manage by himself, as I was to leave early the next morning, he wished the printer to take home with him, which was, of course, granted.

Called at a house where I found a poor old blind man, who seemed to drink in every word I said. After telling him briefly the story of the Cross, he exclaimed, "Yes, I believe that all you say is true; but, here I am, a poor blind man, surrounded with wicked idolaters, and is it possible for me to worship Jesus Christ here all alone!" After explaining to him how he could worship Jesus Christ, even under such circumstances, he replied, "Then I am happy; it makes me very happy indeed to hear such words." He had never before heard the gospel in his own language.

My original intention was to proceed from Mata down the Tenasserim to Mergui; but, my being obliged to wait for my men to return from Siam, will make it too late for such a long, tedious tour, at that most unhealthy season of the whole year. I have, therefore, concluded to take a tour with br. Bennett up the Tavoy river, and then return to Mergui either in a Burman boat or steamer.

Letter of Rev. C. Bennett.

Statement of printing at the Tavoy Mission press.

Jan. 15, 1849. I have the pleasure to present you a table containing a statement of the printing executed at the Karen Mission press, Tavoy, for the year 1848.

There were issued from the depository in the same time 849,676 pages.

Since the establishment of the press in Tavoy, there have been printed 18,399,612 pages, and about 12,000,000 pages distributed from the depository.

It may not be amiss to remark here, that by reference to the treasurer's accounts, it will be seen that the job work of the office more than paid the wages of the workmen who were em-

* 6 as in *alone*. -

ployed in the office the past year, so that the expense to the Board for the printing of the two millions of pages above, was considerably reduced. There will not, probably, be as much

printing the coming year; but as the Karen type is nearly worn out, a new font must be cast, which will employ two natives several months.

T A B L E.

Name.	Edit.	Size.	Pages.	No. of Copies.	Total pp.
The Morning Star, (monthly),		4	56	340	18,960
View of the Christian Religion, in verse,	2d	32	128	2,000	256,000
Materia Medica,	1st	"	160	500	80,000
Thesaurus, 2d vol.*	"	12	796	500	398,000
Astronomy,	"	8	324	500	162,000
A part of the Psalms,	"	4	4	500	2,000
Primary Geography,	3d	12	180	2,000	360,000
Annual and Calendar for 1849,	1st	"	108	1,500	162,000
Thesaurus, vol. 3d.†	"	"	132	500	66,000
Mrs. Wade's Catechism,	3d	32	224	2,000	448,000
Genesis,	1st	12	144	1,000	144,000
					2,096,960

* Completed.

† Commenced.

Letter of Rev. E. B. Cross.

Tavoy, Oct. 11, 1848. I think when I last wrote you, we were hoping to escape the small-pox, which has been raging in town. We succeeded in getting all our people vaccinated; and it seemed to operate so well, that I called back a few of the people who had returned to the jungle on account of the near approach of the disease to our premises. This was, probably, the reason of our getting it amongst us. The people, emboldened by their vaccine, went out among the inhabitants, and one of them took the disease. It has, therefore, run its course with us. We hope the last are now having it. It has been generally mild, from the power of the vaccine as we suppose. We have, however, had two cases in its very worst form, and I am exceedingly sorry to say that we have lost by this terrible disease one of our very best young men. Would to God I might wrest the facts of this case from oblivion and place them before the eyes of some who hesitate in reference to the utility of missions, and the efficacy of the gospel to elevate the heart of a heathen.

I can scarcely ever think for a moment of the really sublime exhibition of the power of the gospel in the case of this young man, without feeling my heart overflow with emotion. I shall, therefore, venture to report under the head of

A Memoir of Keyehpau, a Student of the Theological School, Tavoy,

some of the facts which have interested me in his case, and leave them at your disposal.

Keyehpau, when he first entered this school for native assistants, at Tavoy, was about fifteen or sixteen years of age. But, as is the case generally with the inhabitants of the hot climates, he had arrived nearly to his full growth and development of his physical powers. He evinced from the first great aptness for acquiring, and soon became distinguished among his fellow students for the accuracy and decision with which he became master of the different subjects of investigation and study.

When he died he was about seventeen or eighteen; but was a fine looking, well formed man, much above the ordinary stature of the Karens. His shoulders were broad and heavy and his face wide, with a high, open, square forehead, and his whole frame struck one at once as formed for strength, and as well for mind as for body. One of his fellow students in writing of him, says, "We look around among all our number, and we see none furnished with so much strength as he; and the mind of no one of our number seemed so readily to open and expand with knowledge as his." Another says, "We looked upon him among all our number as distinguished for his powers both of body and of mind. As God had given him more beauty of limbs,

strength, and pleasing appearance of body, so we saw him in advance of us in acquiring knowledge and the readiness with which his mind expanded under its influence." He was remarkably cheerful, and perhaps never in his life had been so ill as to be obliged to take medicine. His face wore a uniform smile, which shewed a mind undisturbed, and always ready to lend itself for the relief and the happiness of others.

But the principal object of this sketch is to present the circumstances of his death. In the language of one of his fellow-students, "We had hoped that he would be an instrument in extending the kingdom of God in the earth. But it has not pleased God that he should any longer remain in this place of temptation, and he has taken him to himself." He was a member of the Hamilton Society for Religious Inquiry, and was among the number who had pledged themselves to a full course of study with us; and had fully determined to spend his life in preaching the gospel among those who are in darkness. Yet, for some reason, this young man, whose loss we mourn, and cannot contemplate without a heart full of grief, has been the first to be taken from us.

He was attacked by the small-pox, which was at the time raging in the town, and after a most distressing illness of about thirteen days, expired. From the very first, he seemed to have been marked to fall a victim to the disease. But we are to trace in the whole what appears to us striking manifestations of Providence. Every circumstance seemed to aim at his removal. The thought has, therefore, by this as well as many other events, forced itself upon our minds that God would make an impression by his death. If we notice the deaths which have occurred among our missionaries and others within a few years past, it cannot but strike us that many on whom the churches had fully fixed their attention as most promising, have been the ones to be smitten down in a moment. Is not this to arouse the sleeping energies of Christians, and to show them that God is displeased with the half-hearted? It certainly cannot be to discourage the faithful, or to weaken the hands of those who are in earnest in their devotion to his cause.

Those who have any acquaintance with the small-pox, particularly in its worst forms, know that it is a most ter-

rible disease; and in cases where it terminates fatally, during its last stages reduces the patient to a most loathsome appearance. Day by day and hour by hour it steadily advances. The face and limbs become enormously swollen,—the throat and tongue filled and swollen with the loathsome pustules,—the lungs inflamed, accompanied with a distressing and violent cough; and the whole appearance is that of the greatest suffering and distress. All these symptoms in their worst form were manifested in the case of this young man. And yet during the whole he was never heard to utter a complaint. While others could not refrain from weeping around him at the very appearance of his distress and from the prospect that he could not recover, he would remind them of the sufferings of the Savior, and bid them not to weep. On one occasion one of his fellow-students, with whom he was most intimate, reminded him of his mother, and said to him that she would see his face no more, and wept profusely as he uttered these sad expressions. But he answered, "Why do you weep? Do not weep." With this, says his comrade, "He stretched out his hands and embraced me and said,—'I love you. You have ever been my friend, and I have loved you more than others. But do you not remember that Jesus Christ came down to earth? Have you not seen it in the scriptures? Do you not know it?' 'I said, yes, I know it.' But he said, 'Give me the Testament.'" Though racked with almost intolerable pain himself, he would comfort those weeping about him, and he would not be contented with a general expression in his own words. He would turn to the exact words of the Savior. But, alas! disease had made too great havoc with his bodily powers. The familiar words of the New Testament, to which he would turn in order to comfort his weeping friend, were never more in this world in an intelligible manner to greet his eyes. He took the book, but he could not read; and he covered his face with it and gave vent to his grief.

Almost from the first of his attack, he was impressed with the idea that he should not live. But he evinced no perturbation or alarm. Not a murmur nor a complaint escaped him. The most that he was heard to say of the kind was on remembering his mother. He simply said, "My mother nourished

me and watched over me—(his father died when he was quite young,)—till I was grown, but I shall never be able to do any thing in return for her kindness. I am cast down with this fierce disease, (his literal language,) and I shall never do her an act of kindness in return."

At an early stage of his sickness he said, "I shall die." "But," said a fellow student to him, "can you not remember your mother, and your father, and your brother?" "Yes," he replied, "I remember them all. But this sickness I cannot endure. My only wish is that I may now sleep by the side of teacher Boardman and Mrs. Mason." The manner in which he frequently alluded to Mr. Boardman, and his desire of finding a place to rest his body by his side, was really affecting. This is the more remarkable, as he could never have seen that devoted servant of the Savior. So earnest were his expressions that he might sleep with Mr. Boardman, that his grave has been made as nearly as possible to his wish; so that at the day of the resurrection, the founder of the Tavoy Mission will probably meet face to face with this young hero of the cross. And their new forms of light may greet each other on the first awakening peal of the dead-arousing trumpet.

I never can forget the first time I attempted to converse with him after the violence of his first fever had in a measure subsided. His face was almost completely disfigured and transformed into a most ugly mass of corruption, and so swollen that scarcely an original feature could be detected. But as soon as he caught my words of the sufferings of the Savior and of patience, his head partially fell back, his countenance assumed an upward glance, and such an impression of glory seemed to seize upon his mind as to shine through the dark masses of corruption with which his skin was loaded, as actually to produce a sensation like that of light to those who looked upon his face.

On one occasion when I went to him, such seemed to be the overflowing of his affection, that he had utterly forgotten his condition. He threw up his arms and begged to be permitted to kiss me; and such was the strength of his feelings manifested in the exhibition, that none could refrain from tears. There were a number around him, but all were overcome. A heathen woman, a Burman, who was em-

ployed to wait upon him, covered her face and wept.

On the morning of the day on which he died, (the Sabbath,) the physician said that he had great hopes of his recovery, and I felt somewhat encouraged. The disease had evidently arrived at its crisis, and the question whether his system would rally or sink, was one of the most critical nature. But it was sad to see that the change was followed by a rapid filling up of new pustules, which, no doubt, exhausted his little remaining strength, and his destiny was fixed.

He was extremely restless from the torment which his disease inflicted upon him, and almost involuntarily rolled himself from side to side in a manner uncontrollable; but his language was uniformly pleasant and full of interest for those who were around him. He spoke with affection and concern of others who were suffering, and seemed unwilling to have any one think of him or to think of himself even as a special sufferer who claimed any particular share of sympathy.

To show how completely his thoughts were governed by his affection and sympathy for others, I will give an instance. The little infant of br. Bennett, who followed our young friend after the lapse of a little more than twenty-four hours to a place of rest from one of extreme suffering, was at the time in a state of great apparent misery and distress. No one who saw the young disciple of a suffering Savior would have thought it possible for him to be calmly and earnestly thinking of the sufferings of others, particularly those with whom he had little immediate concern. But why, with great and painful efforts, did he attempt to force an articulate word from his swollen and useless tongue? Was it to complain of suffering? Was it to say, O Lord, alleviate my misery! Why am I, so young, when life, and a life of usefulness is just opening before me, called to die? Was it to ask some relief from those standing around? No; his labored and distressing exertions to make himself understood were to entreat the young man who was watching with him to go and inquire particularly about the little sufferer whom he remembered to have seen prattling about in his play a short time before. He could not be contented with casual reports which he heard, but wished to know definitely, that he might be made to rejoice or to mingle

his sympathies with those of others, who were witnessing its distress.

The sky was clear, and the sun poured down its unclouded rays with great power during the former part of the day; and, but for the breeze which fanned him, must have rendered his sufferings still more intolerable. But from his internal fever and the effects of his disease upon the lungs, it was quite impossible for him to keep from writhing and turning himself back and forth. About 3 o'clock, however, the weather changed and there came up a beautiful shower of rain. The cooling effects seemed to relieve him. He asked to be raised up so as to look out once more on the heavens, and to see the effects of the shower upon the grass. There was something sadly premonitory in this request. I could not but feel that the scene was a most lovely one. I said to him, wait, my young friend, you are too weak now. If it is the will of God you will look out again on the green grass, and on whatever you now think is beautiful; if not, in a little while you will see what is infinitely more beautiful than this. He seemed satisfied with the denial of his wishes and endeavored to quiet himself.

A few minutes afterwards, he wished to have his mouth washed, to which I consented and retired from him while preparations were made. But I was soon called back by the announcement that he had fainted in the effort to sit up during the operation. Every effort was made by the use of the fan and by administering small quantities of wine to restore him, but with no success. He only recovered a little so as to be able to speak. But this interval presented one of the most lovely scenes of the whole, as it was described to me by one of his fellow-students, for I was obliged to leave him for a time.

He is represented to have looked at his hands and at his body, black and disfigured with the mass of corruption which covered and loaded them. After calmly surveying himself in this way for a moment, he said, in most beautifully figurative language, "These limbs and this flesh I shall soon lay aside." "Do not cast yourself away, remember your mother and your brother," was the anxious expression of a fellow-student. But he said, "Our garments when they become old and rent, do we not cast them away? Thus I shall cast away these limbs."

He continued to sink. The phy-

sician came in just as the sun was setting. He was still breathing, and the more gently as his breath seemed to be quitting its last hold of his lungs. A little additional quantity of wine was ordered; but the breast was heaving, the head sinking back, and the face assuming an expression of amazement, as if some new and wonderful object was opening on the view. The breath grew fainter,—it ceased; but the wondering expression of the face could not be removed even by death. A deep stillness succeeded. It was as if rejoicing angels had departed to conduct away their precious charge, leaving the silence of death behind them.

His example has left an impression which cannot be easily effaced from the memory of those who witnessed his sufferings. This seems to be a subject of conversation by those who remain. The day after his death, the Burman woman who had been employed to take care of him a part of the time, came seriously to inquire what it was that could make a young man endure with such patience so much suffering, and look with so much peace on the prospect of death; and, at the end, when death came, to go with such elevated feelings of joy? We had reasons to hope that a lasting impression would be made not only upon her mind, but upon the minds of multitudes more.

I have recounted briefly the principal circumstances attending the death of this young man. Never can I lose the impression which the scene of his departure made on my mind; but I have no hope of imparting it to others; yet, if his early removal from the work to which he had consecrated himself, should awaken others to reflect on the preciousness of the gospel and its power to save, it may be that the end of Providence in thus calling him away, will be answered; and the heathen whom he wished to enlighten by his own preaching may be benefited by his triumphant death as much as they could have been by his life.

ASSAM.—*Extracts from the Annual Report of the Assam Orphan Institution at Nowgong.*

State of the Institution.

The year and eight months that have elapsed since our last report, has been a season of mingled encouragement and trial. Sickness in the family of

the Rev. Mr. and Mrs. Bronson, with whom the school is connected, has rendered a temporary return to their native land necessary; but their places have been supplied by the Rev. Mr. and Mrs. Stoddard, who are appointed to the special superintendence of the Institution. They arrived from Boston, May 18, 1848, and are already busily engaged in their pleasing and useful labors.

Although in consequence of sickness less labor has been bestowed for the advancement of the children in new branches of study, yet the routine of the school has continued unbroken, and more attention been given to reviews, and studies in the vernacular. The department of the children has generally been very satisfactory. During a period of nearly four months, when their teacher could seldom visit them, the elder class voluntarily undertook the supervision of the younger; and the Christian lads conducted the religious exercises of the school with so much propriety, that they seem to have commanded the respect of their unconverted teachers and associates who met with them. Resolving to govern themselves, they formed for their number a sort of judicial body; heard complaints, settled the disputes of their little community, and only brought the sterner aggressors to their teacher for punishment. Their former wandering propensities and bad habits, which gave us great trouble at first, have disappeared, and in the observance of the rules of the school they have become uniformly cheerful and happy. There has not been an instance of desertion or discontent; and parents who placed their children in the school, on visiting them have generally appeared pleased with their condition. Applications for the admission of children have been received from respectable persons; but a desire to confine ourselves mostly to orphan and destitute children, as well as want of funds, have induced us not to receive them. It is encouraging, however, as it shows that they are willing to give their children education in a Christian school, where Christian worship is daily performed, caste disregarded, and every opportunity improved to impress upon their minds a correct idea of the errors and absurdities of heathenism.

The number of children now receiving support and education is forty-five. Ten of these are girls. During

the year the male and female departments have been made more distinct, and separate buildings and teachers provided. The male department has been under the instruction of Mr. Bronson, assisted by a native Pandit, and the girls' department under Mrs. Bronson, assisted by Miss Christie. The same arrangement is continued under Mr. and Mrs. Stoddard. There is also a department for the instruction of English and Eurasian children, who have not opportunities of education out of the province. Children of this class, if orphans, will be received on the funds of the institution *free of charge*. To others the charge will be, for boarders fifteen rupees per month in advance, and for day scholars five rupees per month. A limited number only of this class will be received, and strict attention paid to their health, and to their moral and religious instruction.

Arrangements are made for increasing the number of pupils in the girls' department. We are anxious to encourage female education in the country as much as possible. At present it is wholly neglected, and the prejudices of the people are strongly against it. Experience every where shows that both sexes must be improved together, or the one will always prove a serious hindrance to the other. More native Christians are ruined by unsuitable connections with heathen families, than from any other source that can be mentioned. English is not what we wish to teach them; but reading, and sufficient arithmetic for keeping accounts, and a knowledge of the Holy Scriptures, *all in the vernacular*. To promote habits of industry, they are kept constantly employed out of school in plain and worsted needlework, making and repairing their own clothes and the clothes of the school, cooking their own food, and in whatever way will best economize the expenses of the school, and prepare them for the humble stations they must occupy in after life.

We have not as yet found means to introduce trades and handicrafts to any extent. We shall continue to exert ourselves, until this point is gained. We are trying to obtain the services of a missionary mechanic. The boys have cultivated a small field of arrow-root, assisted in manufacturing the same, and in cultivating their garden.

Two new buildings for the separa-

tion and comfortable accommodation of the boys and girls have been completed, and some bricks, windows and glass procured for a school and chapel, which must be erected as soon as means are obtained. The erection of these buildings and the increase of the school, have left a balance against the Institution, which appears in the accompanying account, but the wants of the school would not admit of a smaller outlay. The deaths and removals of several who have promptly aided the school from its first commencement, have diminished the amount of yearly subscriptions. We need constant and liberal aid to enable us to carry forward the work efficiently; and we sincerely hope that the friends of Christian education throughout the country will enable us still to increase its number and usefulness. In order to reduce as much as possible the disbursements of the Institution, the services of the matron and an assistant teacher have been dispensed with; but we shall still be compelled to reject further applications for admission, unless additional aid is placed at our command.

Four more have been baptized during the year, and, together with those who were previously baptized, have appeared steadfast, and manifest a growing desire that Christianity may supplant the superstitions of their fathers. These tokens of the divine favor encourage us to hope that the blessing of God will still attend them, and qualify them for turning many of their countrymen from darkness to light, and from the power of sin and Satan unto God.

There have been but two deaths during the year: one an interesting little Eurasian boy, accidental; and the other an orphan girl from epileptic fits, to which she had been subject from infancy. The health of the school has been otherwise uniformly good. Plain, wholesome food, comfortable clothing, and plenty of out-door work have kept them in good health, while cholera and fevers were raging around. One of the orphan girls, (the first instance,) has been united in Christian marriage to one of the native converts at Sibsagor. Two years ago she was found standing on the bank of the Kolong in a state of great destitution, without friend or shelter, having just escaped from hard masters. She was at first employed about the establishment as a servant, but soon manifested so great

a desire and capability for learning to read, that a portion of her time was allowed her for that purpose. The truths of Christianity at once found way to her heart, and her conduct since has proved the sincerity of her Christian profession. She can now read fluently and understandingly in the vernacular.

We have in the school children of all the Hindoo castes, from the Brahmin down to the lowest grades, together with Kachari and Mussulman children. During the past year, a slave girl from the Angami Naga hills was sent down for instruction. When she reached us, she was covered from head to foot with sores, occasioned by the cruelties she had received, and a more pitiful and disgusting object could scarcely be imagined. She could not speak a word in Assamese, and manifested as much fear as a wild beast from the forest. She has now learned the Assamese alphabet, and can speak the language very well. She seems perfectly contented and happy, and bids fair to become one of the best and most orderly pupils in the girls' department.

New fields opening.

It may not be generally known, that a large and interesting field is opening before us from the Nowgong station, among the Mikirs, Nagas and Kukies, mountain tribes on the south-eastern borders of this district. The Government have ever manifested great zeal in promoting the welfare of their border tribes, and Capt. J. Butler, Principal Assistant Commissioner of this district, has by successive visits lately made considerable advancement among them. Several thousands of them have been brought to acknowledge British rule, and ask for British protection. Several military posts and two schools have been established in their hills, so that the humble labors of the missionary may now be prosecuted among them. The first work is to give them a written language and a few elementary books in their own tongue; and, secondly, a few well-trained teachers of their own tribes, to communicate among them the blessings of science and Christianity. It is presumed that no better plan for accomplishing these objects can be desired, than that of obtaining several lads, like the girl above mentioned; giving them a course of instruction, and then employing them as teachers among their

own countrymen. In the present ignorant state of these tribes, and their aversion to books, it may be found difficult to induce them to attend a common school in the hills sufficiently long to become competent teachers; but if taken for a time quite away from their neighbors, and placed under proper influences here, their services might be turned to the best account, by helping us to a knowledge of their languages, by assistance in preparing books, and by being employed as assistants among their now savage and barbarous brethren. This great work, if ever accomplished, must be effected by the instrumentality of the people themselves; and such is the inherent love of every people to their own tongue, that they can be generally reached only through that medium. It is precisely in this way that the Karens, that interesting mountain race in Burmah, are so rapidly becoming a civilized and Christian people.

Utility of the Institution.

To those who have not heretofore been made acquainted with the objects and advantages of this school, it may not be improper to state the following brief particulars.

On account of the extreme ignorance of the people, caste, and the opposition of the Hindoo priesthood, this seems to be the only successful method of getting the children to receive the blessings of science and Christianity.

It places them under Christian influence. Their separation from their heathen neighbors when young, and their early associations being connected with Christianity, render them far less liable to return to the superstitions of their countrymen in after life.

It keeps them a sufficient length of time to acquire a sound education, which in common schools is exceedingly difficult of accomplishment.

It prevents them from forming improper associations and marriage connections in childhood, which is a great source of evil among the generality of the people.

It enables us successfully to promote female education, which has been despised and wholly neglected by the natives.

It affords a refuge to many left in poverty and distress, and provides the means of education and future support.

It will raise up native assistants, and enable us to supply village schools with a better class of teachers than

we are now able to command. Besides their extreme ignorance, most of the native teachers now available are constantly instilling into the minds of their scholars the scientific and religious errors of the shasters, and thereby greatly diminishing the good that village schools would otherwise accomplish.

With these brief remarks we close, begging to commend the object to the continued kind consideration of all friends of Christian education. Our thanks are due to those who have aided us during the past year, and especially those who have pledged permanent scholarships. Several boxes of clothing and a small amount of stationery have been received from individuals and societies in America, which have been very acceptable and useful, to all of whom we return our grateful thanks.

Letter of Nidhi Levi (first Assamese Convert).

In a note accompanying the following letter, Mr. Cutter remarks,—“This letter by our native brother, Nidhi Levi, was written without it being suggested to him by any one. Nor has it received scarcely any correction except from his own pen. Had he the advantages which students have at home, he would fall behind but few in his attainments. May the Lord preserve and long spare him to the mission here.”

His Christian experience.

Sibsagor, Assam, Sept. 14, 1848. As I have I think never written to you of my former life and Christian experience, therefore I take courage to lay before you these few sentences, hoping that they will be acceptable to you and those who send the blessed gospel to this heathen country.

It is twelve years ago, when I was a little boy, I saw two gentlemen, called missionaries, with their ladies, come from a foreign land, called America, to Sadiya. After they had resided there a few months, they established a school to teach the Assamese boys and girls. At that time I also went to that school to learn to read and write; and as I learned to read some small books, printed in our own language, I found a very strange name (Jesus Christ),

whom I nor my fathers ever heard of before at any time. Also in those little books I found again that same Jesus Christ came from heaven to this lower world, to suffer and die for the lost and ruined sinners such as I, and that after he had suffered an agonizing death on the cross, he rose again on the third day from the dead, by his own almighty power; and having all power in heaven and in earth, he sent his eleven disciples, saying, "Go ye into all the world, and preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Though I heard this joyful news, still I did not believe on that merciful Savior.

When I was about nine or ten years old, my father died, and I and my mother went with Mr. Cutter to Jaipur; and after we had resided at Jaipur one or two months, my poor mother also died with cholera, and I was left alone; then Mr. Cutter took me into his bungalow to stop. From that time Mr. and Mrs. Cutter began to teach me day and night about the true God and Savior Jesus Christ. Then the Lord inclined my heart to believe the bible; but still I did not feel love for Christ for two whole years. One Saturday evening, when Mr. and Mrs. Cutter went to prayer meeting in Mr. Brown's house, they left me alone in their bungalow, and then I took one English book and one Assamese hymn to read, and this was written in the hymn,—

"And shall this body die?"

And while I was singing that hymn and read one prayer from the English book, then the Lord sent his Holy Spirit into my heart. At that very time I was led to pray earnestly to the Lord, and that night about twenty times I prayed, for I then saw my own sinful heart, and felt that I was a *very great sinner*. After Mr. Cutter came home, and before he went to bed, I was led by the Spirit of the Lord to ask of him, "Sir, 'what shall I do to be saved?'" Then my kind teacher began to talk to me about the love of the Savior, how he died for me, to forgive my sins with his precious blood, and then he prayed with me; but for three or four days I did not feel any peace, and did not wish to eat any food, because I felt that a great burden was upon me. After a few days the Lord heard my prayers and the prayers of

his servants, and I hope he forgave my sins. Then I felt so very great happiness in my mind, I thought that all in nature praised the Lord Most High with me. A short time after this, I received the holy ordinance of baptism in the Buri Dilaing river before many witnesses.

Since that time I have endeavored to serve my Lord; and though I have gone astray very often from the path of duty, yet I hope I love the Lord Jesus Christ, his cause and his people, and I love to do his will and wish to do it all my life time. And now I can truly say, that I have no other hope for salvation only in the precious blood of Christ, for he is the only true way to heaven, therefore I put all my trust in him alone. And also I am hoping that after I shall leave this earthly tabernacle, he will accept my soul into his kingdom above, and there I joy and rejoice for evermore in the name of my adorable Redeemer; but as long as I live, through the grace of God I am willing to do all my Father's commandments.

Spiritual destitution of Assam.

Nearly a year ago I think I was called by the Lord to preach his gospel to my own countrymen, though I am very unworthy. I am always feeling a great burden upon my shoulders, because I see my countrymen are sunk in idolatry and sins, and dying without hope, and here are only a few missionaries to preach to them the way of life, although these heathen are thousands and thousands. Among these the honored missionaries have labored twelve years; therefore they are very weak in their bodily health: and if, perhaps, they can labor for a few years more, still they will be occupied in their own work,—Mr. Cutter in his printing business and schools, and Mr. Brown is the translator of the bible. These two missionaries cannot leave off their business; and if they will go to preach, then who will translate the bible, or who will print the scriptures for us? It is very few who have heard the gospel. More than two-thirds of the country is lying desolate for want of missionaries or preachers. Therefore it is a very great grief to our souls; for the Lord Jesus did not pour out his precious blood on the cross for *us only*, but for all the world, i. e., for every one that believeth on him. But how can they believe unless they hear his gospel? And how can they preach

unless they be sent from American churches? We heard that a great many missionaries came to Burmah, to Ceylon, to China, and to many islands; but, alas! for our country it is very hard to get missionaries!

Appeal for missionaries.

I humbly beg to speak to the churches,—Why, O people of God, why are you so slow to help us? I am very happy because you can send missionaries to other countries; but please not forget us. Did not Christ die for us too? Are not here many chosen ones of God among these Assamese? Then, O churches of America, allow me to *entreat* you once more. Has not the Lord chosen *you* to send abroad his gospel? Yes, truly he has chosen you to declare forth his joyful tidings to every part of the globe; then, I beseech you, do remember your Lord's command, as he commanded to his apostles before he ascended up to heaven, saying, "Go ye into *all* the world, and preach the gospel to every creature;" there he not spake only to his apostles, but to every Christian. Therefore make haste to send more missionaries to this great field, "for the harvest is great, but the laborers are few." Come over, therefore, to help those few laborers, lest they should faint. Again, I entreat you, come, take your sharp sickles in your hand to reap, for the harvest is fully ripe. O may the Lord your God incline some of your hearts to feel love for these heathen, who are daily dying without hope and without God, this my hearty prayer. O churches of God, I greatly entreat you to send some missionaries to this land. And I beseech you all to pray that the word of God may prosper here through the means which American Christians may employ; also pray for me and for all my Christian brethren, that we may be kept from error and every wicked way, and that we may be faithful unto death, that we may at last receive a crown of life through Jesus Christ our Lord.

I am, sir, yours respectfully,
NIDHI LEVI.

CHINA.—Letter of Rev. S. J. Smith.

Arrival at China.

Honkong, March 27, 1849. Br. Dean has just informed me that I can enclose a few lines in a letter he intends

to send to Boston by the mail which leaves in a few days. The brethren here, I presume, have already advised you of my arrival and of the fact that there has been no vessel up for Siam.

I had a very pleasant passage out. The Valparaiso is a fine ship, and has excellent accommodations for passengers. The missionaries, who journeyed with me, were all of them excellent brethren and sisters. I enjoyed their company, their counsels and their religious assemblings. The kind captain allowed us every facility for holding religious services on the Sabbath and during the week. So that, in every point of view, the four months spent at sea passed very pleasantly away.

Since my arrival here, brn. Dean and Johnson have been unceasing in their attentions, so that I could spend many months with them very pleasantly. But I am anxious to reach my destination, and be busily engaged in the acquisition of the Siamese language. I shall not feel perfectly content till I am there, and feel that I am doing all I can to prepare myself for the work that has been assigned me to do. As there have been no vessels up for Siam, and there is no prospect that there will be any this season, brn. Dean and Johnson think it advisable for me to go to Singapore, where, in June, if not before, there will be many opportunities. No definite arrangements have yet been made for my departure, but I think I shall leave early next week.

I have so far forgotten the Siamese language, that my previous knowledge of it will be of but little service to me. There are no Siamese here, and I have no facilities for making any progress in the acquisition of the language. If I had Mrs. Jones's Siamese and English Dictionary, I might make some little proficiency in reading the language. Should I be obliged to wait any length of time at Singapore, I think that there I shall be able to find a teacher.

Robbery of Mr. Dean's house.

Immediately after my return from Canton, br. Dean's house was entered at night. The robbery was not very extensive. Br. Dean lost a musical instrument, and I a silver lever watch and silk umbrella; I valued these articles because they were the gifts of kind personal friends. We have not been able to find the property, or de-

fect the thieves. We have great reasons to be grateful that our loss has been no greater, for other things equally valuable were accessible to the robbers.

Cheering intelligence from Siam.

Br. Dean has received several letters from Br. Jones, of Siam, containing very cheering intelligence. There seems to be there an excellent state of religious feeling; several have been recently baptized. May God continue graciously to pour out his Spirit upon that people, who have been so long the object of missionary solicitude and labor. Will not the dear friends at home, remember in their approaches to the throne of grace, the Siamese, and those who are laboring for their spiritual good? Will not some of the pious and the talented, not only pray, but be willing to make long-overlooked Siam, the field of their future labors?

GERMANY.—Letter of Mr. Oncken.

Results of political changes.

Hamburg, May 24, 1849. I shall not take up your time by giving long explanations why my annual accounts and statements relative to the mission come at so late a date, but shall at once proceed to relate the Lord's gracious dealings towards us during the last sixteen months. I need not say any thing on the subject of the great political convulsions which have agitated and are increasingly agitating Germany, as the facts will be before you through the press; but rather point to the great effect which the political changes have produced in a religious point, and more especially on our position, as the proscribed sect. The first and the greatest result of our revolution, was the sentence of death passed on all State churches by the representatives of the nation;—the next, the perfect equality of all religious sects,—perfect religious liberty. Tongue cannot tell what our hearts felt when these facts reached our ear. Our joy was unspeakable. That for which we had toiled, suffered and prayed, for a quarter of a century, and which I, at least, never expected to see realized, was vouchsafed to us. The Lord turned our captivity, the fetters of civil and ecclesiastical despotism were broken, and we could preach the glorious gospel of the blessed God freely to our perishing fellow-

men. But how long these blessings will be enjoyed by us, and whether the glorious laws passed at Frankfort will become actually the law of the land, time only can tell. For both civil and ecclesiastical despots are now stretching every nerve to regain their lost territory, in which they are aided by the Russian Autocrat, now on his way with a powerful army, to assist Austria in order to subdue Hungary. And should their arms be victorious in that quarter, we may expect that the Holy Alliance will then direct their bayonets against Germany, in its present struggle for liberty. In the meantime, we have been enabled to make good use, to some extent at least, of the golden opportunity to proclaim to the perishing thousands and millions, falsely called Christians, the truth as it is in Jesus. We have raised the standard of the cross in every direction, and in the midst of the enemies of the Lord and his anointed. In the capital of Austria, in Hungary, among the Catholics of the Silesian mountains and numberless places of Germany, the glad tidings of salvation have reached the ears of hundreds of thousands who never before had the truth presented to their minds in its simplicity and beauty. Fifty brethren have been engaged in this holy crusade against sin and Satan, 800,000 tracts and 20,000 copies of the Holy Scriptures have been put in circulation within the last sixteen months. The amount of light and life which under the Spirit's powerful teaching has thus been conveyed to the souls of men, the great day only will fully reveal. But of this we are sure, that He whose truth we have spread, and whose glory we have aimed at, will have proved himself faithful to his word and his promises.

Additions to the churches.

'But O a faithful God! we have sowed and reaped at the same time. We have seen the arm of the Lord made bare, for his time was come to favor his Zion,—to gather in many of his chosen ones and to beautify his spiritual temple by adding to it many chosen, living stones. Wherever we have gone, the Lord has gone with us, and the word has been confirmed with signs and wonders following. Most of the churches have had large additions. At Hamburg 108 believers have been baptized since January, 1848; at Aalborg seventy have been added during the last six months. The church-

es in Prussia, Hanover, Hesse and Oldenburg have shared in the triumphs of our exalted Lord, whilst many new stations have been raised and the nucleus of rising churches formed. Around Hamburg we now supply regularly ten different stations. Our hopes are great; but these are facts which I record as an Ebenezer to the Lord. The right hand of the Lord has done valiantly. Let us exalt his name forever and ever.

Additional laborers.

Extraordinary events in the kingdom of Christ demand extraordinary efforts on the part of his people; and as the most urgent appeals for laborers were made from all quarters, we besought the Lord of the harvest to raise up men for the work. I rejoice to add that thirteen brethren have been added to the number of our colporteurs and missionaries within the last twelvemonth, of whom seven were members of the church at Hamburg. The names of the brethren and the places where they labor are as follows:—*Keimnitz, pastor and missionary, at Templin, Prussia; a devoted and zealous brother, who has already labored with much success. *Schiebeck, missionary for the Grand Duchy of Oldenburg, stationed between the Jahde and Weser. He supplies ten stations every fourteen days; at each there is an attendance of from 100 to 500 hearers. Cords at Leer, colporteur of the American and Foreign Bible Society. He has a large sphere of usefulness, both among the Germans and the Dutch, being conversant with both languages. *Krammer, missionary at Weener and other parts of Eastfriesland. The prospects are here encouraging and the assemblies always crowded. Feltang, colporteur of the American and Foreign Bible Society for the Grand Duchy of Oldenburg. He is a most valuable pioneer to br. Schiebeck, and frequently these two brothers travel together. *Oncken, missionary at Bremen and for the adjacent parts of Hanover and Oldenburg. His sphere of labor extends down the Weser as far as the new Bremen harbor at Lehe. Rittmann, colporteur of the American and Foreign Bible Society at Hamburg. I rejoice in this appointment exceedingly, as our beloved brother Lange is still confined to his bed, and his lack of service, which has been much felt, will now be at least partly supplied. *Brecht at Bruchsal, in Ba-

den, where two or three little churches have sprung up, to whose spiritual interest he will more especially direct his attention. *Wiebe, missionary at Elbing. He will visit the Menonites along the Vistula occasionally, among whom we have got already a footing. Schulz, missionary at Boitzenburg and for Mecklenburg generally. Foltved at Aalborg, in Jutland, who was formerly only in part sustained by the Union, will now devote the whole of his time to the work of the Lord. I have already stated that God has laid a rich blessing on the efforts of the brethren at Aalborg, seventy converts having been added to the church there within the last six months. In the villages around Aalborg, there is a great hunger for the word of life among the country people, which can now be better satisfied. I shall send br. Foltved's last letter shortly, from which you will learn more fully what God is doing there. *Br Renhardt, through whose labors mainly the interest was raised at Wismar, is with us for a time, before he is sent either to Hesse or some other places, where he may be most needed. At present he assists us in preaching at our out-stations. The brethren marked with a * have been added to the list of the missionaries of the Union. I trust your Board and the churches who sustain the directors of the Union, will hail such a rich addition of volunteers in the Lord's army. All these brethren require is "food and raiment," having learned therewith to be content. Their reward they expect from the Prince under whose banners they have enlisted. I have the confidence in the Board and the churches, that my application will be received in such a way as to encourage me to make another similar application speedily. Let not the churches commit,—I had almost said,—the unpardonable sin of casting these servants of Christ off.

I have not been among you personally; but I know so much of your ease, comfort, luxury and wealth, that with a *little* self-denial you could support a hundred missionaries on the continent. All I want for these seven additional laborers is \$1,000 per annum, and I am ready to subscribe \$10 annually, for five years, towards the \$1,000. Let but ninety-nine brethren from among the thousands in your country put their names down for an equal amount and the thing will be settled at once. But we must have more men, and God will raise them up, for the

cry,—“Come over and help us,” becomes louder and louder every day. If I were not bound here by innumerable engagements, I could fly to the various parts where the Lord has sent a hunger among the people for the bread of life. Now is our time to work;—dear brethren help,—O help to draw the gospel net. In a short time every door may be again closed against us.

Br. Hinrichs, who was expelled from Vienna after the reaction got the ascendancy, has gone to labor at Leer, where the prospects are most encouraging, and where little is required for his support, as he lodges and boards free with a brother who has his heart in the cause. Br. Köbner we found it necessary to recall from Stettin, partly on account of my frequent absence from home, and partly on account of his literary engagements. He has now completed a hymn book for our churches, which will be an inestimable blessing, and the want of which has been long felt. The work is in the press and will be ready in two or three months.

I have made frequent tours during the past and the present year. Recently I was at Bremen, where I bap-

tized nine believers, and at Wismar an equal number. Br. Köbner and myself visited the 600 Danish prisoners taken from the Danish men-of-war at Eckerfördt, now at Glückstadt. We were well received, and supplied them with 800 tracts and thirty testaments. Next week I hope to get to Rendsburg and Schleswig; at the latter place we have a little church, to which two or three will be added when I get there. During the summer, I intend to go to Hesse to visit the churches, and afterwards to Eastfriesland. In fact, nothing appears to me to be so important, as that one brother should be constantly engaged in this way. The churches are all young, and need much counsel and advice; but I find it difficult to get away from Hamburg, where so many different engagements engross my time. My health is on the whole better, and I want nothing but a heart fully devoted to the glory of my exalted Lord. Pray for me, my dear brother, for, alas! I see and feel my weakness more than ever before.

I must close. With brotherly love to yourself, the Board and all our beloved brethren in the United States, who pray for us and help on the great work in which we are engaged.

Other Benevolent Institutions.

AMERICAN BOARD OF COMMISSIONERS.

China.

Mr. Cummings, whose station is at Fuh-chau, makes the following remarks in respect to

The Greatness of the Work.

We are aware that many facts have been already communicated to the Christian public, but much remains to be said. We are constantly learning more and more of the greatness of the enterprise in which we have embarked; and never before have we felt so deeply the need of increased and incessant exertions. These remarks are not made so much in reference to this city, with its six hundred thousand inhabitants, all of whom are hurrying rapidly to a wretched eternity, as to the surrounding population.

Within the last six months, several of our number have visited the summit of a neighboring mountain, which overlooks the whole basin in which Fuh-chau is located. From that elevated position, a hundred villages were counted, which could all be distinctly seen; and each of which, if simply the number and the condition of the inhabitants were taken into account, would afford a field large enough to employ the energies of a devoted missionary. Now that these villages are famishing for the bread of life, need not be stated. We know that in their present ignorance of the gospel, they have no hope and are without God in the world. But we deem it important to say that there is no necessity for their remaining in this condition. Even under the present restrictions in regard to foreigners, they are all accessible to the gospel. The diameter of the circle which circumscribes these hundred villages, is not more than twenty miles long;

and were there a sufficient number of laborers stationed here, possessed of a ready command of the language, all could be visited daily, if it were desirable. But with our present force, and in the present inability of a majority of us to speak the language, this cannot be done. Those who are able to publish the glad tidings of salvation, find enough to do immediately around us. And could we all speak with angels' tongues, we should not expect to pass beyond the limits of the city and its suburbs in proclaiming the message of life. All our efforts would be needed here. Indeed, to supply the wants of these perishing myriads, would more than consume our strength. Who, then, shall take the censor, and stand between the living and the dead in our neighborhood? By whom shall the plague be stayed? We make this appeal in full view of this work of death. And while we cannot run ourselves to the relief of the dying, we hope the churches will not fail to listen to our entreaties for them.

The Providence of God.

Though it is appalling to think of the multitudes that annually pass from time to eternity, without a single ray of light to cheer their pathway to the tomb, this does not constitute the most urgent plea for their suffering condition. The grand reason why our number should be enlarged, is, that God in his Providence favors such a step! This is seen in the exclusion of foreign influence, to an extent equal at least to what is found at any other port in China; in the peaceable disposition of the people; in their increasing civility and kindness to us; and in the spirit of inquiry which seems to be already somewhat awakened among them. In all these respects, we have been greatly encouraged ourselves; and in them all we believe God is giving us intimations of his gracious designs towards the people.

There are other things, it is true, which do not, at first sight, appear so promising. We are not yet permitted to report any conversions. On the other hand, we have great indifference to spiritual things, deplorable hardness of heart, and a long catalogue of heathen abominations, constantly before our eyes. But these things we expect to find in a heathen land. Indeed, if they did not exist, there would be far less reason for sustaining the missionary enterprise, than there now is. And if the heathen here are at the farthest possible remove from being Christians, this, instead of being a reason for not making strenuous efforts to diffuse the blessings of the gospel among them, is a most convinc-

ing argument in favor of such efforts. We feel, therefore, that while no real objection can be urged against an increase of our number, there are many strong motives for it; and as we stand in the midst of this great harvest, and behold it rapidly wasting, we cannot refrain from calling most earnestly upon our Christian friends in America to pray the Lord of the harvest to send forth more laborers.

But what we most of all need, is the descent of the Spirit. None find a deeper significance than missionaries, we apprehend, in the words of the apostle, "I have planted, Apollos watered, but God gave the increase." Therefore we would say to the churches, whatever else you may withhold, withhold not increasing prayer.—*Miss. Herald.*

LETTER FROM MR. WINSLOW.

Madras.

Human sacrifices in Goomsor.

Mr. Winslow has turned aside from his usual course in the following communication. Instead of describing the progress of the missionary work at Madras, he presents a frightful picture of human guilt and degradation in Goomsor, a district which lies partly in the presidency of Madras, and partly in that of Bengal. Much has been accomplished for India by the Christian religion, particularly in mitigating the horrors of heathenism; but the reader will see that there are some "dark places" still, which may be emphatically called "the habitations of cruelty."

You are doubtless aware that the inhabitants of Goomsor, called Khonds, have from time immemorial offered human sacrifices, after a very singular and cruel manner. The oblation is made to the "earth goddess," their principal deity. They have also a sun god, a moon god, a god of arms, a god of hunting, a god of births, a god of small-pox, a hill god, a forest god, a rain god, a god of fountains, a god of rivers, a god of tanks, and village gods; but the earth goddess is the central object of worship, the most affecting exhibition of which is in the form of human sacrifices.

The earth goddess appears to be worshipped under two distinct characters, not often separately considered, however; namely, that of the supreme power, and that which presides over the productive energies of nature. In the former charac-

ter, she is said to be worshipped in one case only ; that is, when a tribe engages in war, its enemies being of another race. Her name is then invoked, and vows of sacrifices, in case of success, are made. Her nature is purely malevolent ; but she does not interfere with other deities, in their respective spheres.

As presiding over the operations of nature, or as the energizing principle, her supposed attributes are the reflected image of the wants and fears of an agricultural population, in an elementary or uncivilized state. She rules the order of the seasons ; sends the periodical rain ; gives fecundity to the soil ; as also health or sickness to the people. On her depends the preservation of the patriarchal houses and the safety of flocks and herds. She has no fixed corporeal shape ; and she is worshipped neither in any temple nor under any symbol or image. In common with inferior divinities, however, she may assume temporarily any form, as that of a tiger, for purposes of wrath. She is propitiated by sacrifices both of men and animals.

Human sacrifices are either public or private. Of the former, every farm should receive, at seed time and ingathering, a portion of the flesh and blood of a victim ; and according as the prospect of a crop varies, it should have some intervening oblations. A sacrifice is also required in case of sickness among men or animals, and also in the event of the destruction of the latter by wild beasts. If the "abbaya," or priest, is visited with sickness in his family, the failure of his crops, or the loss of his stock, the same thing must be done ; as his prosperity is an index of the disposition of the goddess towards the people over whom he presides.

The more private sacrifices are offered in case of any extraordinary calamity, indicating the anger of the goddess towards a particular house ; as when a child, watching a flock, is carried off by a tiger. If a human sacrifice cannot then be obtained, a goat is led to the place of sacrifice, and its ear is cut off and cast bleeding upon the ground, as a pledge to be redeemed with human blood at the appointed time within the year.

By recent publications, in connection with a report of the agency which has been employed by the government for more than seven years to put a stop to their sacrifices, it appears that in a small section of the country, three or four hundred innocent victims are annually torn to pieces in this horrid rite. Several hundred have from time to time been rescued. On one occasion one hundred and twenty-four victims, valued at ten or twelve thou-

sand rupees, were voluntarily given up to the agent. And in one year one hundred and forty-two were saved, and were afterward variously distributed ; some having been left with the missionaries in Orissa, some having been brought to Madras, whom I saw, and some females having been given in marriage to Khond chiefs.

It is to be regretted that the efforts of the Government have not hitherto been entirely successful in abolishing this horrid custom. The day must soon come, however, when all such offerings will cease throughout India.

Procuring the Victims.

The following description of these human sacrifices, with the usual preliminaries, has been extracted by Mr. Winslow from an account to which he obtained access in India.

The unhappy persons who are to be offered in sacrifice, are known in the Khond language under the designation of "merias." They are not usually native Khonds, but are provided by a class of Hindoo procurers, who purchase them without difficulty upon false pretences, or kidnap them from the poorer classes of Hindoos in the lower country, either to the order of the priests, or upon speculation. When conveyed to the mountains, their price is determined by the demand, varying from fifty to a hundred lives, that is, of sheep, cows, fowls, pigs, &c. A few are always kept in reserve in each district, if possible, to meet sudden demands for atonement. Victims of either sex are equally acceptable to the earth goddess. Children, however, whose age precludes a knowledge of their situation, are for convenience sake preferred. Brahmins, who have assumed the sacred thread, being perhaps regarded as already consecrated to the deity, are held to be not quite so acceptable ; but the word of the procurer is the only guaranty of fitness in these respects which is required. But whatever be the real class, rank or nation of the victim, it is a highly characteristic feature of the system, pregnant with important consequences, that in all cases it must be bought with a price ; an unbought life being an abomination to the deity.

Treatment of the Meria.

The meria is brought blindfold to the village by the procurer, and is lodged in the house of the abbaya. He is kept in fetters, if grown up ; but he is left at perfect

liberty, if a child. During life, he is regarded as a consecrated being; and if at large, he is eagerly welcomed at every threshold. Victims are not unfrequently permitted to attain to years of maturity in total ignorance of their situation; although it is not easy to understand how this ignorance can be maintained. Should one in such circumstances, form a temporary alliance with a Khond female, thankfulness is expressed to the deity for the distinction. Generally, however, to a meria youth who thus grows up, a wife of one of the Hindoo castes upon the mountains is given. Farm stock and land are presented to him; and should a family be the result, it is held to be born to the fearful condition of the sire. The sacrifice of lives which are surrounded by these ties, is often foregone; but should the dread divinity require an atonement not easy to be afforded, the victim father, with all his children, is dragged without hesitation to the altar. It is a rule, however, that persons standing in the relation of direct descent shall not be immolated in the same district. This is a law so rigidly observed, that when a victim is thought in any degree to resemble a former mature sacrifice, he is always, out of precaution, resold or exchanged. By this means also the risk is avoided of sacrificing, according to the ideas of the Khonds, the same life twice to the divinity.

Preliminaries of the Sacrifice.

All the arrangements, connected with the ceremony of a human sacrifice, are conducted by the patriarch in concert with the priest. The divine will is in every case declared by the latter, as it is communicated to him in visions; and he may demand a victim at any time, even when no visible signs of divine displeasure appear.

From the festivals of sacrifice no one is excluded; and at them all feuds are forgotten. They are generally attended by a large concourse of people of both sexes. They continue for three days, which are passed in the indulgence of every form of gross and indescribable excess. The first day and night are spent exclusively in drinking, feasting, and obscene riot.

Upon the second morning, the victim, having fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession, with music and dancing, to the meria grove. This grove consists of a clump of deep and shadowy forest trees, and usually stands at a short distance from the hamlet, by a rivolet which is called the meria stream. It is kept sac-

cred from the axe, and is studiously avoided by the Khond as haunted ground. In the middle of it, an upright stake is fixed, at the foot of which the victim is seated, and bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers; and a species of reverence, which it is not easy to distinguish from adoration, is paid to him throughout the day. There is now infinite contention to obtain the slightest relic of his person; a particle of the turmeric paste with which he is smeared, or a drop of his spittle, being esteemed, especially by the women, of supreme virtue. In some districts, small rude images of beasts and birds in clay are made in great numbers and stuck on poles; but of the origin or meaning of this practice there is no satisfactory explanation.

On the third morning, the victim is refreshed with a little milk; while the licentious feast, which has scarcely been intermitted during the night, is vociferously renewed. The acceptable place for the intended sacrifice, has been discovered, during the previous night, by persons sent out for the purpose. The ground is probed in the dark with long sticks; and the first deep chink that is pierced, is considered the spot indicated by the earth goddess.

The Consummation.

As the victim must not suffer bound, nor, on the other hand, exhibit any show of resistance, the bones of his arms, and, if necessary, those of his legs are now broken in several places. The priest, assisted by the abbaya and by one or two of the elders of the village, then takes the branch of a green tree, which is cleft in the middle for a distance of several feet. They insert the meria within the rift; fitting it in some districts, to his chest, in others to his throat. Cords are next twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. All preparations being now concluded, the priest about noon gives the signal, by slightly wounding the victim with his axe. Instantly the promiscuous crowd, that erewhile had issued forth with stunning shouts and pealing music, rush with maddening fury upon the sacrifice. Wildly exclaiming, "We bought you with a price, and no sin rests on us," they tear his flesh in pieces from the bones! And thus the horrid rite is consummated. Each man then bears away his bloody shreds to his fields, and from thence returns directly to his house.

For three days after the sacrifice, the inhabitants of the village which afforded it, remain dumb, communicating with

each other only by signs, and remaining unvisited by strangers. At the end of this period, a buffalo is slaughtered at the place of sacrifice, when all tongues are loosened.

The latest intelligence in regard to the efforts of the Government for the suppression of the rite above described, is derived from the *Friend of India* of Jan. 25, 1849, which says:—"We are happy to be able to state, on authority which we believe to be unexceptionable, that the Government agent now in Chinna Kimedey, has already experienced a very encouraging degree of success in his efforts. He has received one hundred and six merias, and, in our opinion, deserves great praise for the cautious and judicious measures he has pursued, and which have so abundantly prospered. The commissioner is, of course, accompanied by troops; but we are happy to be able to state, that not a hut or a fruit tree has been injured, and not a single individual hurt. The hills of Chinna Kimedey are wild and inaccessible, and the people are believed to be more than ordinarily ferocious; but they appear to have submitted to our wishes. The last full moon had been fixed upon for a great sacrifice, to anticipate the agent's arrival; but he was happily in the midst of the tribc twelve days before the appointed time.—*Ibid.*

ENGLISH BAPTIST MISSIONARY SOCIETY.

At the annual meeting held in Exeter Hall, April 26, 1849, the following statement was made of the operations of the Society.

In continental India it has thirty-five missionaries and sixty-five native teachers. In Ceylon and other islands, six missionaries and more than forty native teachers. There are, also, upwards of 1,800 members, and in the schools, about 4,000 children; the number of schools in India, 102. The number of volumes of the scriptures printed, between 1837 and 1847, amounted to 503,205;—in all, 743,270. Since 1847, 133,000 more have been issued from the press. The churches in Jamaica contain about 34,000,—there being double

the number, both of ministers and members from 1837 to 1847. In the Bahamas, there are three missionaries, ten native teachers, 2,800 members; and in the day schools 750 children. Within the last seven years missions have been begun in Africa, in Hayti, Trinidad, France, Madras and Canada. In Africa many thousand people have been clothed, and parts of the New Testament printed in three of the dialects. In Canada, ten ministers have been aided by the Society, in preaching the gospel extensively. In France, the New Testament in Breton has been printed. Several printing establishments have recently been formed in Africa and Trinidad. The missionaries and native teachers have increased, within the last ten years, from about eighty-five to about 225, not including Jamaica. For the support of these agents the Society has not more than £16,000 a year available.—*Evan. Mag.*

CHURCH MISSIONARY SOCIETY.

Extract from the Annual Report.

In the review of the missionary proceedings of the past year, one important fact presents itself in respect of all the principal missions; namely, the openness of the field, through the abatement of opposition, whether from the priests of the ancient idolatries, or from the followers of the false prophet, or from heathen powers. Every where our missionaries find willing and attentive hearers, and some individuals prepared to receive the truth; every where there is encouraging evidence that a success, far beyond the natural adequacy of the means employed, is granted to the preachers of the gospel in the nations of the world. We need but additional missionary agency on our part, and the outpouring of the Spirit from on high, to produce far greater results than we have yet witnessed. For these blessings we must look to the prayers and efforts of the church at home.

The Jubilee Fund.

In the fiftieth year of the Society special contributions were made, as a recognition of the jubilee.

In their Appeal for a Jubilee Fund the Committee stated four objects as presenting special claims upon the contributions of such an occasion:—

The support of sick and disabled missionaries;

The education of missionaries' children;

The endowment of native Christian churches; and

The erection of missionary buildings.

The contributors had the option of selecting any one of the objects specified, to which their subscriptions should be appropriated. Nineteen-twentieths, however, of the fund have been left to the appropriation of the Committee.

1. For the first two objects specified above, a Special Fund was commenced about twenty years ago; and all the donations and subscriptions to it having been invested and accumulated, now amount to about £20,000. It is proposed to increase this fund by the addition of £20,000 out of the Jubilee Fund. The aggregate will be sufficient, it is hoped, to ensure,—whatever fluctuations may affect the Society,—a provision for the support of the missionaries in the time of old age or infirmity, and for the education of their children.

For the future, the expenditure for these objects will be taken entirely and exclusively out of the interest of the capital of this Special Fund, and the annual subscriptions and donations which may be contributed to it.

Ever since the first opening of this fund, —a fund for the benefit of men who, by leaving their native country to preach Christ to the Gentiles, have cut themselves off from the opportunity of making any provision either for themselves or their families,—it has met with peculiar favor, and contributions have flowed in. It is confidently anticipated that these contributions will be continued even yet more liberally; and so, with the interest of the invested property, provide for this whole charge.

A portion of the Jubilee Fund will also be applied to provide a building to serve as a home and school for the missionaries' children.

3. A sum will be devoted to providing endowments for native Christian churches in the missions of the Society, on the principle of meeting sums raised on the spot. The Committee propose at once to devote £10,000 to this object. They confidently anticipate that the knowledge that such a sum is available for this purpose will stimulate the native Christians to help themselves, and establish the self-supporting principle in all our advanced missions.

4. A further sum will be appropriated to missionary buildings, the fourth object specified in the Jubilee Resolutions.

Every one may help in the attainment of our grand object: the Lord has himself shown us in what way,—“Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.” We this day renew our appeal, very often before made on occasions like the present, but now made under special circumstances. The Lord has made the openings; he has inclined the hearts of his servants to give the silver and the gold: to give the men is his own prerogative. “Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.”

And let all act in the spirit of this prayer. Let fathers and mothers be ready to part with their children, as the children of this world part with theirs for prospects of mere temporal emolument and honor.—*Miss. Reg. of Ch. Miss. Soc.*

American Baptist Missionary Union.

RECENT INTELLIGENCE.

A note from Mr. Dean, dated March 29, states that Mr. Smith was to sail on that day for Siam. While waiting for a passage, he spent a few days at Canton. Mr. Johnson also made a short visit to Canton in January last. He and his little boy were well. Dr. Macgowan had recently lost his youngest child.

Mr. Goddard writes from Shanghai that he had chartered a Portuguese schooner to convey himself and family to Ningpo. The vessel was to sail March 13.

Mr. Dean is engaged with Mr. Goddard

in preparing for the press the book of Genesis, with Notes, together with Matthew, John and Acts. The plan is for Mr. Goddard to take the text and Mr. Dean the notes, and “each to look over the work of the other, so as to be able to subscribe to the whole. The notes on Matthew were in the hands of the printer March 24; the notes on Genesis written out to the close of chapter four. Mr. D. says, “I have latterly been able to preach once on the Sabbath, and to attend what is called a bible class, and one service daily with the Chinese, i. e. at 7 A. M., for reading, catechising and prayer. Another

school has been started at Long Island, and the Chinese brethren have subscribed thirty dollars or more for a chapel there."

Mr. Jewett and wife and Mr. Day reached Nellore April 16. They represent the mission as in a very unpromising and discouraging state. During the two years or more since it was relinquished, influences have constantly been at work adverse to its prosperity. The things which remain are ready to die. The brethren, having come to the ground and made a personal examination of the state of things, feel greatly disheartened as to the resumption of missionary labor in a field which bears so little the aspect of hopefulness.

Mr. and Mrs. Van Meter reached Sandoway about the middle of March.

Under date of April 17, Mr. Van Meter states that on the preceding day Mr. Beecher baptized seven Karens, four women from a neighboring village and three of Mrs. Beecher's scholars.

Mr. C. C. Moore and wife reached Akyab about March 15. Mr. M. gives a very interesting account of his first Sabbath at that place. Four young men, candidates for baptism, having been previously examined by Mr. Ingalls, were baptized at his request by Mr. Moore. They are now in the school, and are regarded as men of promise to the mission. He says, "Others, some of them leading men in their religion, are waiting baptism."

In Siam, Feb. 4, Mr. Jones baptized two Chinamen. He says in a note dated Feb. 22, 1849, "The work of the Lord goes onward. Would that the work of man might keep pace with it. Is there no privilege in being a co-worker with him? Why, then, have we no more?"

On a recent tour to the south of France, Dr. T. T. Devan writes (June 11, 1849) that he had baptized, April 17, at St. Etienne, a Mr. Charles Geijer, a very interesting convert. He was ordained a year since at Lyons, and has been an agent of the Evangelical Society of Geneva.

Afterwards Dr. D. led into the water five other converts, who were baptized by Mr. Geijer. The following evening they were organized into a regular Baptist church, of which Mr. G. is the pastor.

J. W. Parker, a member of the Executive Committee, now in France, writes from Douay that he was recently present at a meeting full of interest and promise in respect to the French Mission. Fifteen converts were examined with great thoroughness, as candidates for baptism, by Mr. Willard. About 150 persons were present, who witnessed the examination. The candidates having been accepted, they were baptized in a romantic spot, seven or eight miles distant from Douay, in the presence of about a thousand persons, chiefly Catholics. All the attendant circumstances were highly interesting and encouraging.

LETTERS, &C., FROM MISSIONARIES.

ARRACAN.—*L. Ingalls*, Feb. 27, March 27, April 24.—*J. S. Beecher*, Feb. 19, March 12, April 21.—*E. L. Abbott*, Feb. 17, 26, March 20.—*C. C. Moore*, March 7, 22.—*H. L. Van Meter*, April 16.

MAULMAIN.—*Wm. Moore*, Jan. 11.—*J. G. Binney*, Feb. 26, March 24.—*H. Howard*, Feb. 21, April 19.—*A. Judson*, Jan. 23.—*T. S. Ranney*, April 19.—*E. A. Stevens*, March 24, April 21.—*N. Harris*, April 19.—*F. Mason* j., April 18.

TAVOY.—*J. Benjamin*, March 8.—*E. B. Cross*, March 7.—*C. Bennett*, Jan. 15.

ASSAM.—*Mrs. Brown*, March 20; *N. Brown*, April 7.—*O. T. Cutter*, March 30.

SIAM.—*J. H. Chandler*, Dec. 31.—*J. T. Jones*, Feb. 22.

CHINA.—*S. J. Smith*, March 27.—*J. Goddard*, Feb. 15.

TELOOGUOS.—*S. S. Day*, Nov. 10, March 22, April 10.—*L. Jewett*, April 11, May 4.

FRANCE.—*T. T. Devan*, June 11, 28.

GERMANY.—*J. G. Oncken*, May 24.

GREECE.—*R. F. Buell*, May 8.

AFRICA, *Bussa Mission*.—*J. Von Brunn*, May 6.

DONATIONS

Received in June, 1849.

"A friend to Missions"	25,00
Maine.	
Calais, 1st ch.	30,00
East Harrington, ch.	13,00
Wiscasset, John Sylvester,	5,00
	— 48,00

New Hampshire.	
New Hampshire State Convention, J. A. Gault tr., viz.—Mason village, ch., per Rev. O. Tracy, agent,	3,00
Vermont.	
Passumpsic, Levi P. Parks	10,00
Vermont Bap. State Convention, Rev. W. Kimball tr., viz.—Hinesburg, ch., per Rev. O. Tracy, agent,	5,00
	— 15,00
Massachusetts.	
Framingham, Fem. Mite Soc., Selina Nixon tr.,	15,28
Foxboro', Martin Torrey	1,00
Boston, contributed at the Unitarian conference and prayer meeting at Rev. Mr. Coolidge's ch., after addresses by Rev. Mr. Bronson and two Assamese lads, towards the purchase of a library for the Nowgong Orphan Institution, Assam,	80,00
do., Mrs. Amos Lawrence, for the Assam Orphan Institution,	30,00
do., Tremont Temple Sab. school, W. A. Holland superintendent,	13,25
do., Bap. Bethel Sab. sch., for the Karen Mission,	6,53
	— 129,78
Lowell, Worthen St. ch., to cons. Mrs. W. Maria Porter L. M.,	100,18
West Wrentham, Sab. school	3,00
Plymouth, Ladies' Miss. Soc. of the ch. and cong., H. E. Goddard tr.,	19,00
Jamaica Plain, a friend	1,25
Fall River, a friend	30,00
Neponset, Samuel Hildreth	5,00
a friend	1,00
Cambridgeport, a friend	,25
North Attleboro', ch. and soc.	57,40
Salem, 1st ch.	194,20
South Adams, ladies of the ch.	12,00
Hamden Co. For. Miss. Soc., J. W. Taylor tr., viz.—A friend to missions	5,00
Rev. O. Tracy	10,00
Northampton	9,00
Cumington	7,00
Pulpit supplies	19,00
per Rev. O. Tracy, agent,	50,00
Dighton, ch.	5,80
Newburyport, 1st ch.	31,25
John Currier, to cons. himself L. M.,	100,00
Henry Merrill, Jr., to cons. himself and Mrs. Mary B. Merrill L. M.,	200,00
Lawrence, ch.	8,35
per Rev. J. F. Wilcox, agent,	345,50
	— 964,84
Connecticut.	
Bap. State Convention, W. Griswold tr., viz.—Stonington Borough, ch.	26,26
Gilbert Collins	\$10
O. B. Grant	\$10
for sup. of a Karen	

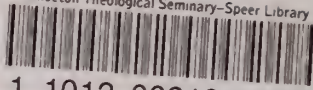
preacher; Rev. A. G. Palmer, for sup. of do.,	13,00
	59,26
Groton Bank, ch.	4,00
W. P. Benjamin	1,00
Sarah P. Irish, for sup. of a Karen preacher,	40,00
John Bolles, for do.,	12,00
Rev. Alfred Gates, for do.,	12,00
which with \$21 of the contributions from Mass., to cons. Wm. P. Benjamin L. M.,	79,00
New London, string of beads and breast-pin, per Rev. O. Tracy, ag't,	— 138,26
North Stonington, 3d ch.	13,29
Pendleton Hill, Rev. C. T. Chapman	1,00
Col. at State Convention	24,34
Miss Sarah Seales	50c.
per Rev. J. F. Wilcox, agent,	39,13
	— 177,39
New York.	
Troy, 1st ch., James Wager tr.,	5,00
Schuylerville, ch.	7,49
Greenwich, Thomas Rogers	2,00
Fort Edward, ch.	9,00
Adamsville, Obadiah Slade	2,00
Cambridge, ch.	5,50
Salem, Daniel Valentine	5,00
Clark Stevens	2,00
Gilbert Stevens	2,00
White Creek, ch.	12,09
Charlestown, a friend	25c.
Queensbury, 1st ch.	4,92
Fort Ann Village, ch.	3,00
Pleasant Valley, ch.	11,65
Salisbury, Alva Brockett	1,00
Sloansville, ch.	7,25
Mohawk River Asso., B. D. Brackett tr., to cons. Rev. Avery Briggs L. M.,	116,04
Washington Union Asso., to cons. Rev. Jerome T. Mason L. M.,	117,12
Galesville, ch.	19,62
Sandy Hill, ch.	26,25
Kingsbury, ch.	41,47
with 12,66 from Washington Union Asso., to cons. Rev. J. W. Crumb L. M.; per Rev. O. Dodge, agent,	400,65
New Jersey.	
Newark, Miss Martha J. Price	6,00
Port Jervis, ch.	3,00
Lyons Farms, ch.	10,00
Elizabethtown, ch.	7,00
Bloomfield and Caldwell, ch.	3,00
per Rev. G. S. Webb, agent,	20,00
	— 34,00
Pennsylvania.	
Philadelphia, Benjamin C. Everett, for the sup. of a lad in Nowgong Orphan Institution to be named Thomas S. Malcom	25,00
Mrs. B. C. Everett, for sup. of a lad in do., to be named Frederick A. Willard,	25,00
collection at a meeting of ladies at 1st ch., for the Assam Mission,	30,00
	80,00

do., 1st ch., Fem. Miss. Soc., Mary Hallman tr, for sup. of Ann Rhees in Nowgong Orphan Institution, 25,00; Mrs. E. D. Reed, for sup. of a native Karen preacher under direction of Rev. J. H. Vinton, 40,00,	65,00
do., Broad St. ch., "Fem. Board of Collectors," 272,20; Sab. Sch. Miss. Soc., for sup. of a native Karen preacher, 60,00; to cons. James Wiley, Mrs. Elizabeth Moore and Mrs. Margaret Beal L. M.; New Market St. ch, Joseph Walton tr, to cons. Reuben Jarmon L. M., 100,00; per Rev. G. S. Webb, agent,	432,20
	<hr/> 577,20
Balligomingo, ch., mon. con., per Rev. G. S. Webb, agent,	12,60
Eaton, ch. and cong 5,45; Monroe, ch. and cong. 1,55,	7,00
Collections by Rev. F. Kidder, per Rev. J. Stevens, agent,	213,80
	<hr/> 816,60
Kentucky.	
Louisville, a few friends, towards sup. of Myat Kyau,	40,00
Ohio.	
Cesar's Creek Asso., viz.—Cesar's Greek, ch. 6,00; Jonas Run, ch. 7,85; Sugar Creek, ch. 20,00; Wilmington, C. Harris 75c.,	34,60
Co-hocton Asso., viz.—Hopewell, ch. 75c.; Mohawk, ch. 6,00; Tomica, ch. 7,77; Millfork, ch. 12,55; White Eyes, ch. 75c.; Butler tp., ch. 2,02; Jefferson, ch. 3,05; Evans Creek, ch. 50c.; Roscoe, J. Carhart 3,00; friends in Keene 8,75; Carlisle, ch. 2,25; Wolf Creek, ch. 3,42; Mount Holly 1,63; cash 9c.; Uniontown, ch. 12,00,	64,63
Grand River Asso., viz.—Ashtabula, ch. 9,56; Conneaut, ch. 4,11; Geneva, Rev. J. Elliot 50c.; Madison, ch. 9,09,	23,26
Huron Asso., viz.—Berlin, ch. 20,00; Fairfield, ch. 10,00; Ripley, ch. 2,00; Bellevue, ch. 6,59; Sab. school 80c.; Peru, ch. 5,25; New Haven, Edwin M. and Lucy R. Kelly 30c.,	44,94
Lorain Asso., viz.—Henrietta, ch. 9,00; Sab. school 3,35; Jackson, ch. 3,25,	15,60
Mad River Asso., viz.—Mrs. E. Jackson 5,00; Spring Creek, ch. 1,00; Urbana, ch 1,00,	7,00
Meigs Creek Asso., viz.—Mc Connelsville, ch. 16,00; Sab. school 9,50; Little Muskingham, ch. 15,00; cash 2,12; Zanesville, 1st ch. 90,88; Duncan's Falls, ch. 5,00; Brookfield, ch. 24,00; Windsor, ch.	
4,60; Newport, ch. 28,00; Roxbury, ch. 1,50,	196,60
Miami Asso., viz.—Cincinnati, Mr. Munson 3,00; Y. M. B. M. S. 40,00; do., 9th St. ch., (of which \$100, by J. Smith, is to cons. Mrs. Ann B. Morgan L. M., and \$100 to cons. George L. Hanks L. M.,) 671,49; Sab. school 89,43; Bur. Fem. Ed. Soc., for sup. of Mrs. Moore's school, and to cons. Rev. Wm. Moore L. M., 157,00; do., 5th ch. 11,50; Sab. school 15,00; do., Walnut St. ch., to cons. J. C. Reed L. M., 130,37; Sab. sch. 20,35; do., 1st ch. 44,52; Sab. school 37,00, to cons. C. Hubbell L. M.; Dayton, 1st ch. 31,27; Sab. sch. 5,73; Wayne St. ch. 4,00; Lebanon, ch. 42,00; Sab. sch. 8,00; Lockland, ch. 12,00; Muddy Creek, ch. 4,80; Franklin, ch., (of which \$20 for education of a Karen youth named John Butler,) 56,00; Hamilton, Sab. sch. 7,00,	1390,46
Mount Vernon Asso., viz.—Owl Creek, ch. 17,00; Homer, ch. 8,48; Mount Vernon, ch. 36,65; Martinsburg, ch. 5,90,	68,03
Ohio Asso., viz.—Centerville, Bethlehem, ch.	9,00
Portage Asso., viz.—Cash 3,00; Streetsboro', ch. 15,00; Garrettsville, ch. 12,00; Bedford, ch. 4,09; Brimfield, Mrs. Burt 1,00; Akron, L. Austin 40,00,	75,09
Rocky River Asso., viz.—Dover, ch. 15,11; Granger, Wm. Ganyard 1,00; Westfield, ch. 2,60; Seville, ch. 2,75,	21,46
Wills Creek Asso., viz.—Salt Creek, ch. 5,25; Concord, ch. 5,00; Pleasant Valley, ch. 5,25; White Eyes Plains, ch. 7,75; Adamsville, ch. 27,41,	50,66
Mt. Vernon, anniversary colls.	30,07
Ohio Bap. For. Miss. Soc., J. B. Wheaton tr.,	202,04
Maumee Asso, cash	8,34
per Rev. J. Stevens, agent,	<hr/> 2241,78
Indiana.	
Franklin College, mon. con.. 17,50; Pendleton, ch. 2,00= 19,50,—less 28c. discount on draft.	19,22
Indianapolis, ch., per Rev. J. Stevens, agent,	20,00
	<hr/> 39,22
Illinois.	
"Christians of various denominations and friends to Christian civilization, in Albion, Wardborough and vicinity, Wm. Hall tr.,"	37,75
India.	
Nellore, Rev. Lyman Jewett,	50,00
	<hr/> \$4893,26
Total from April 1 to June 30, \$14,797,25.	

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